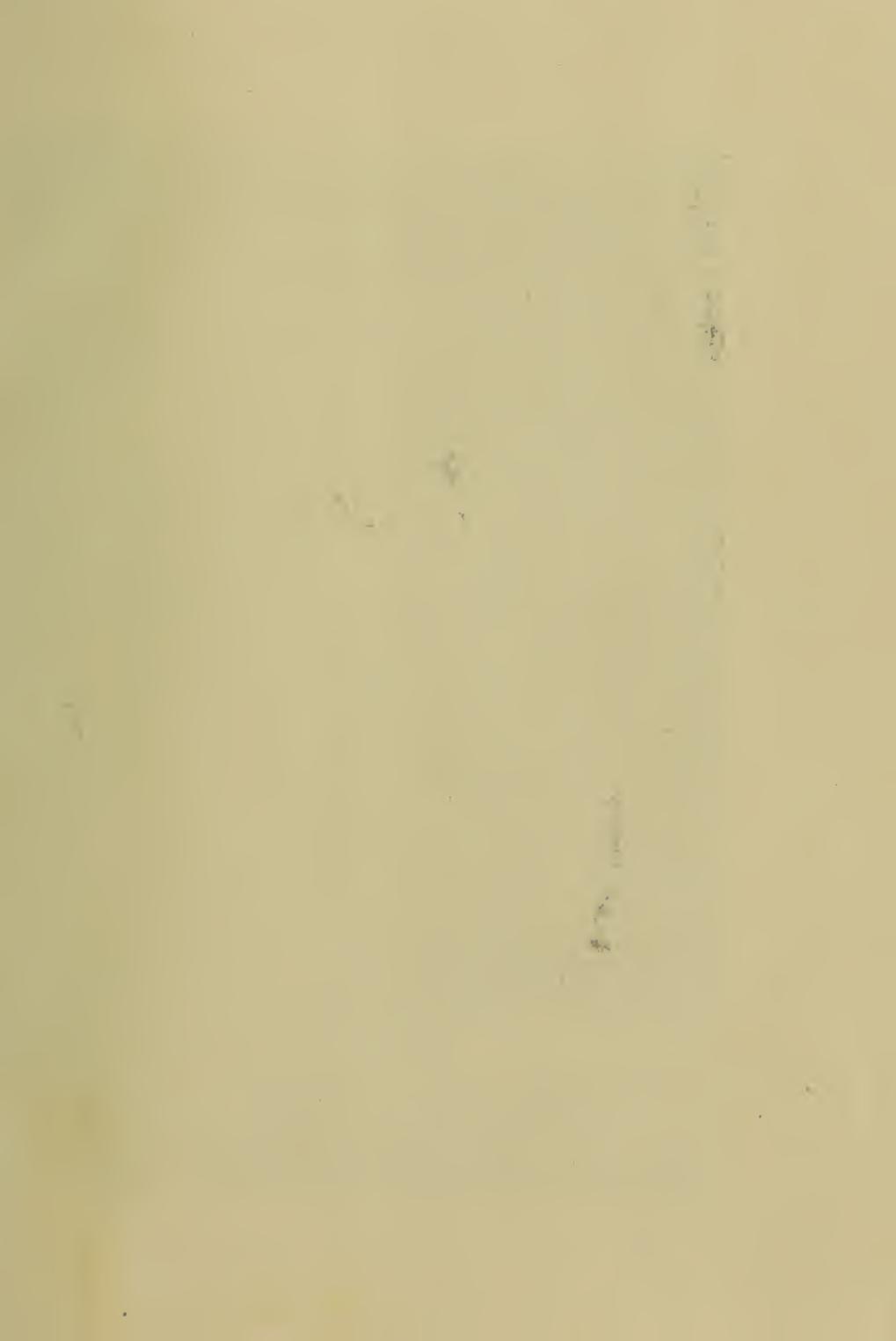
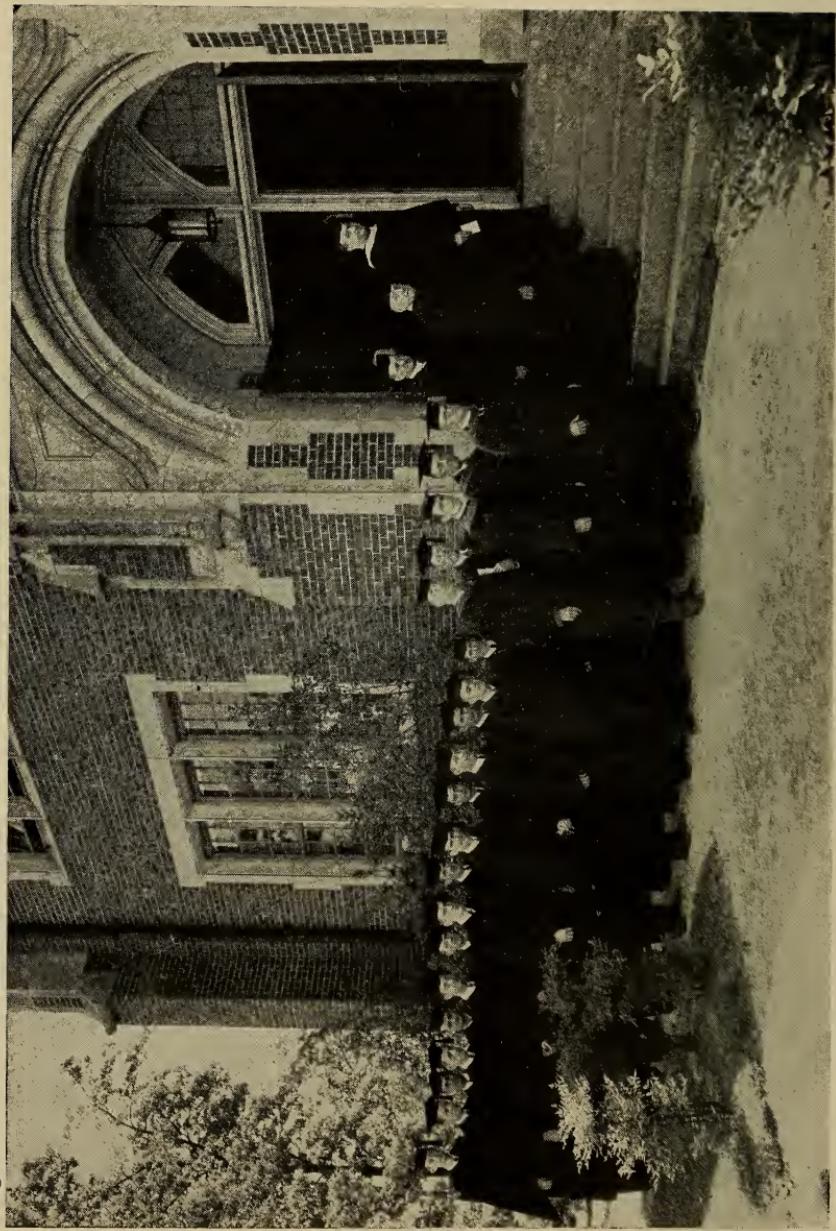


COLORED LIGHT

LOUIS C. LA MOTTE



Academic Procession at Recent Commencement of Columbia Theological Seminary

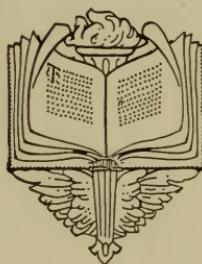


COLORED LIGHT

THE STORY OF THE INFLUENCE OF
COLUMBIA THEOLOGICAL SEMINARY

1828-1936

By Louis C. LaMotte, M.A., Th.M., Th.D., D.D., L.H.D.



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P R I N T E D I N U. S. A.

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Dedicated to
The Followers, Who Make the Leaders Possible

*To the unknown thousands of faithful
and devoted Christians whose love and
loyalty to our King have supported the
advance of the Church and its institutions.*

P R E F A C E

WHEN one knows a good story he wants to tell it. It is beside the point here to investigate why that is so. To the writer the history of Columbia Seminary seems a wonderfully interesting story. Perhaps this may be due to his personal association with the venerable school of the prophets. He was born and lived the first thirteen years of his life only a block and a half from the campus in Columbia, South Carolina. He learned to play tennis as a small lad upon that campus. It was while kneeling in prayer in the home of one of the members of the Columbia faculty that he made his first definite conscious acceptance of and commitment to the Christian life. To Columbia Seminary he returned from college and there studied three years until graduation. The old campus still well-nigh arouses slight nostalgia. The transfer to Atlanta was decided upon in the writer's senior year, and he entered into the enthusiasm of Dr. R. T. Gillespie.

The cause for beginning this study was the requirement that a thesis be submitted for the Master's degree in English at the University of South Carolina. At that time it was not planned to publish the study.

The completion of the thesis being delayed for several years, much material was gathered. The writer was encouraged to publish the manuscript by several friends who had read it.

Further research and revision have been made and the study re-worked to its present form. There is no hope for financial reward in publishing. The public has never learned that history may be even more fascinating than fiction. As compensation one must accept the inner satisfaction that comes from creative accomplishment and a sense of having contributed to a worth-while cause.

Gratitude requires mention of help received from Dr. S. M. Tenney, the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, North Carolina; from Dr. J. McD. Richards, President of Columbia Seminary; from Miss Margaret Randolph Hitchcock, Curator Morgan Library, Amherst College; from Dr.

Wm. C. Robinson, Professor of Ecclesiastical History, Columbia Seminary; from the Spence Theological Library of Union Seminary; and from Dr. Walter L. Lingle, President of Davidson College; Dr. Havilah Babcock, University of South Carolina; Dr. L. R. Scott, First Presbyterian Church, Valdosta, Georgia; and Mrs. Caroline Miller, Waycross, Georgia. Sarah Hunter LaMotte, M.A., who is always my helpmate, has rendered valuable assistance.

--LOUIS C. LAMOTTE

The Manse
Waycross, Georgia
July 24, 1936

A C K N O W L E D G M E N T

The author would acknowledge his debt of gratitude to the many authors and publishers of copyright material who have granted permission to quote. In the footnotes such sources are carefully credited.

INTRODUCTION

A SHAFT of light lay athwart the aisle. The bright afternoon sun-shine, shaded from all but one window by the manse gables, streamed through the stained glass into the cloistered dimness that sombered the church nave, and beamed in a wide band downward. The rays fell upon one of the empty pews and reached out across the carpeted passage. It was colored light. Each various lamina in the window transferred its own particular hue to the floor. There rested the pattern cast by the window in a tracery of tinted light and lacy shadow.

Another picture: Years ago a Columbia Seminary alumnus led in founding a school.¹ It is now a strong college, situated on the banks of the lordly Mississippi River.

Recently a professor was courteously showing a visiting minister the beautiful new chapel. "Notice the glass," he said.

The ample windows were set with alternate pale blue and amber panes.

"The glass is designed to subdue the light and give brightness without glare," he explained.

Light from the sun colored as it passes through a medium! Light toned down to suit worshiping students' eyes! Is this not a fit figure to illustrate the influence of a venerable theological institution upon the social life that has surrounded it? The light from our common Christianity has been mediated through the thoughts and acts of Columbia Seminary men. These men have more or less clearly perceived the truth and more or less fully lived it. They have let the light shine through, but their own human insight and imperfect ethics have colored that light. Sometimes they have toned down the ideal to fit the weak eyes of their contemporaries, as, for instance, when James Henley Thornwell, on May 26, 1850, said, "Admit, then, that slavery is inconsistent with the spirit of the gospel, as that spirit is to find its full development in a state of glory, yet the conclusion by no means follows that it is inconsistent with the spirit of

¹Thomas Cary Johnson, *The Life and Letters of Benjamin Morgan Palmer* (1906), p. 406 forward, p. 614.

the gospel, as that spirit operates among rebels and sinners, in the degraded world, and under a dispensation of grace.”²

However, even in this question of slavery in the ante-bellum South, the ideal did shine through, although subdued to suit the eyes of men caught in the net that the institution had become in the life of the day. In the sermon mentioned above Thornwell goes on, “Upon an earth radiant with the smile of heaven, or in the Paradise of God, we can no more picture the figure of a slave.”³ “That the design of Christianity is to secure the perfection of the race is obvious from all its arrangements; and that, when this end shall have been consummated, slavery must cease to exist is equally clear.”⁴ “The instinctive impulses of our nature, combined with the plainest declarations of the Word of God, lead us to recognize in his [the slave’s] form and lineaments, in his moral, religious, and intellectual nature, the same humanity in which we glory as the image of God. We are not ashamed to call him brother.”⁵ These were clear-eyed and heroic words, spoken by a man who saw the social and economic revolution that manumission would entail yet who held up the Christian ideal of human brotherhood toward the black slave. The light was colored by political and economic theories, but it shone through.

Columbia Seminary has been a window through which the Light of the World has shined into the minds and hearts of men, and by this means society has been enlightened and health and healing promoted. This study seeks to set forth something of that process as it has made its record in history. It will be the story of the growth of the kingdom of God, so far as spiritual forces can be discerned and set forth through observation of results. We are interested in this progress of the light of truth without the color, for the color is a human contribution. The founders of Columbia Theological Seminary desired that the white light of truth might shine through it without any human discoloration. The address to the public issued by the Seminary committee in 1826 sets forth their conception of the function of a theological seminary in society, and uses, though with slightly different metaphor from that which we are employing, the figure of light shining into darkness—“We are conscious ‘the ground on which we stand is holy’ . . . Andover and

²J. H. Thornwell, *Thornwell's Collected Writings*, Vol. IV, p. 422.

³*Ibid.*, p. 420.

⁴*Ibid.*, p. 419.

⁵*Ibid.*, p. 403.

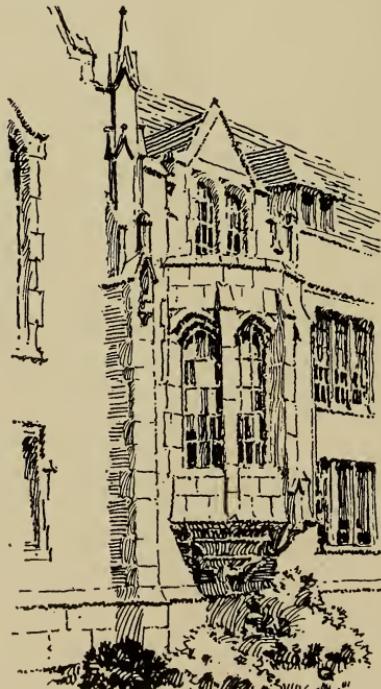
Princeton have already told us what part theological seminaries are destined to bear in the illumination and reformation of the present age; and when we find another about to rise, almost in the extremity of our continent, surely 'the ears of the deaf must begin to hear, the tongue of the dumb to sing, and the lame to leap as a hart.' We only ask a half-awakened world to assume some eminence of moral and scientific height, and trace the rays of light these institutions are shooting into the darkest corners of the earth, and gaze upon the wonders of reform these rays are effecting, and then say if the arm of the Lord be not visible? Should we not feel as though Almighty God had called us, and in calling hath honored us, to light up another sun which shall throw still farther west the light of the gospel, to shine upon the pathway of the benighted, and those who have long groped in the dim twilight of unenlightened reason? The pomp and splendor with which regal power for centuries clothed the church have almost, and we trust soon will entirely perish, as must everything that is not of God. The years of religious intolerance and ecclesiastic tyranny have expired, we hope, forever. Our own happy country has since been discovered, and by her mild laws and well regulated liberties, hath not only furnished an asylum for the oppressed, but a government according with the spirit and congenial to the extension of our Redeemer's kingdom. . . . This institution, which we are about to establish, will rise in the splendor of its meridian, and shine among those other satellites which have long been fed by the light of the Sun of Righteousness."⁶

Our study is not only interested in the pure white light of absolute truth, but also in the color given that light by its passage through the human medium. In other words, we shall follow not only the record of the upbuilding of the church through the influence of the Seminary and the moral and social reforms that have been promoted, but also the personalities, theories, and biographies of individual men, and the events, manners, and customs of each period. The influence of the institution has left its impress upon history, and we are interested in what we may presume to call the historic local color. Our study is intended to be literature, not merely a comprehensive history or a compilation of statistics. Anecdote may sometimes give clearer insight than labored narration, and is far more entertaining. The pertinent will be recounted, the re-

⁶*Memorial Volume of the Semi-Centennial of the Theological Seminary at Columbia, S. C. (1884), p. 140.*

mainder neglected. Always a clear perspective should be maintained in order to assure an accurate perception by the reader of the history.

Let us study, then, the tracery of colored light cast by Columbia Theological Seminary upon the pageant of history. Some of the hues are rich and beautiful: Blue, the color of the covenant and aptly symbolizing that faithful procession of ministers passing out of the Seminary to follow the faith of the Covenanters. Gray, the adjective best suited to the reconstruction period following the Civil War. Green, emblematic of lusty growth and some naïve elements in a new country and a new enterprise. Purple, for there are some purple patches of worldly glory in the picture. Some mellow golden tints, suggestive of prosperous sunny days. Black, typifying that ubiquitous malady in human nature that Columbia theology dubs original sin. Red, the color of blood, for the upbuilding of the church, a redeemed society within a social order, always costs life-blood drained out in service and sacrifice, just as the redemption at the center of the Columbia Seminary soteriology cost the shed blood of the Redeemer. And white, the color of holiness, or rather the absence of all color, which marks the spotless garments of the White Captain, who ever leads men on to a highroad where even the air is pure and the light as clear as the sun.



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COLORED LIGHT

CHAPTER I

LEADING UP TO THE ESTABLISHMENT OF THE SEMINARY (1831)

Beginnings of Civilization in Columbia Seminary Territory

THE background to the founding of Columbia Theological Seminary is the story of the transformation from wilderness to flourishing civilization in the Southland. In 1515 or 1516 "a company was formed in San Domingo which fitted out two slave ships under Lucas Vasquez d'Ayllon, and dispatched them for the (Florida) coast. . . . The land they first made was called by its inhabitants Chi-quola or Chicora. . . . It is probable that the spot where d'Ayllon attempted to found his colony is not far from the present site of Beaufort [S. C.]."¹ These first settlers were Roman Catholic, but the name Chicora was borne for many years by a Presbyterian college for women founded by a group of Columbia Seminary men.²

Presbyterians made the second attempt at colonization along the Carolina coast. The great Huguenot leader Admiral de Coligny, in 1562, sent Jean Ribault to found a colony as a refuge for Protestants. The expedition built a fort at Port Royal, and twenty-six men remained there until they constructed themselves a ship and returned to France.³

An English colony landed at Port Royal on March 17, 1670. In April they removed to the west bank of the Ashley and planted Charles-town. The Lords Proprietors sent from England in 1673 a law code directing "the public maintenance of divines, to be employed in the exercise of religion according to the Church of England; which being the only true and orthodox, is so also of Carolina. . . ." Two thirds of the settlers were dissenters from the

¹George Howe, *History of the Presbyterian Church in South Carolina*, Vol. I., pages 20, 21.

²Founded by Dr. T. M. McConnell, Columbia 1875, and early conducted by Dr. S. R. Preston, Columbia 1874.

³George Howe, *op. cit.*, Vol. I., page 24.

Church of England, and the laws were very distasteful to them. There were 1,000 to 1,200 settlers in 1680, and new families were arriving rapidly.⁴

In April, 1680, the first Huguenot refugees arrived on the English frigate *Richmond*, given free passage by Charles II. Many others soon found an asylum in "la belle Carolina."⁵ Rev. Elias Prioleau established the Huguenot Church in Charleston in 1686.

The Scotch and Scotch-Irish Presbyterians

The Scotch maintained a colony at Stuart's Town at Port Royal where a Presbyterian church was ministered to by Rev. William Dunlop from 1683 to 1686. In Charleston the Presbyterians and Independents worshiped together in a church organized around 1685. The Scotch and Scotch-Irish became very influential in Presbyterian development. In 1732 forty Scotch from counties Down and Antrim in Ireland received a grant of land on Black River. A great white pine, called the King's tree because white pine was reserved for masts for the royal navy, was the identification point. The settlement at Kingstree and the establishment there of Williamsburg Church is typical. This process was repeated many thousand times in the next hundred years. Since this church has contributed sixteen daughter churches and many granddaughter churches to Presbyterianism, and has furnished from its own membership and that of these colony churches many leaders, we may well study it in order to clarify our understanding concerning conditions in the pioneering era.⁶

When the ten men and their families set out for Kingstree, the Charleston colony numbered almost 8,000 souls.⁷ Oglethorpe did not settle Savannah in Georgia until the following year. The sturdy Scotch-Irish, after months on the ocean, sailed up Black River for a hundred miles and trudged on overland for forty more. "Their spare clothing and bedding strapped to their backs, the party started out through the trackless forests. No sign of human habita-

⁴George Howe, *op. cit.*, Vol. I, pages 71, 72.

⁵*Transaction of the Huguenot Society of S. C.* No. 35 (1930), p. 9.

⁶F. D. Jones and W. H. Mills, *History of the Presbyterian Church in South Carolina since 1850*. (1926.) p. 851.

⁷F. D. Jones and W. H. Mills, *op. cit.*, p. 32.

tion met their eyes. They were surrounded by the stillness of the primitive, broken only by the call of strange birds, the harsh cry of a wild animal or the sudden plop of an alligator sliding into the river. Strange gray moss hung from the unfamiliar trees, giving a cloudy effect of lavender haze. Startled deer darted away at their approach. Mottled snakes rustled through the leaves or stretched along the low hanging branches. Doggedly the little band plodded on, their feet caked with the black swamp mud, their hearts dismayed by the loneliness of the virgin land. The descendants . . . have been told the story of that journey. The children were left with the older persons to plod behind the others and sometimes the leaders were lost to sight in the dense forest, behind the towering trees of which Indian savages might lurk. Whoops would come from the stragglers: 'Oo-hoo! Where are you-oo?' Heartening voices would call back in their Scotch-Irish tongue, 'Follow the bleezes!' (blazes). When they reached the King's tree, the men hastily cut branches of trees and stacked them in rude huts, like the Irish potato houses, covered with wet sand to protect their women and children that first night."⁸

The Council of South Carolina had not named the new township that they had voted to give these Presbyterians. The settlers named it Williamsburg in honor of the Presbyterian king, William II, Prince of Orange. They enjoyed the right to religious liberty, and their township never became a parish of the Church of England.⁹

John Witherspoon, a descendant of John Knox and Robert the Bruce, king of Scotland, came with his seven children and their families in 1734. Robert Witherspoon, who came in this group, has written of the hazards and difficulties in pioneering: "As the woods were full of water, and the weather very cold, it made it go very hard with the women and children. When we came to the place called the Bluff, three miles below the King's tree, my mother and we children were still in expectation of coming to an agreeable place, but when we arrived and saw nothing but a wilderness, and instead of a comfortable house, no other than one of dirt, our spirits sank. . . . My father gave us all the comfort he could by

⁸Nell Flinn Gilland, article in the *State* (newspaper), July 3, 1932. Also quoted by Geo. Howe, *op. cit.*

⁹F. D. Jones and W. H. Mills, *op. cit.*, p. 844.

telling us that we would soon get all the trees cut down, and in a short time there would be plenty of inhabitants, and that we should be able to see from house to house. . . . While we were here, the fire went out that we had brought from Bobby Swamp. My father had heard that up the River Swamp was the King's tree. Although there was no path, nor did we know of the distance, he followed the meanderings of the river until he came to the branch, and by that means found Roger Gordon's place. We watched him as far as the trees would let us see and returned to our dolorous hut, expecting never to see him nor any human being more. But after some time he returned with fire and we were somewhat comforted. We then feared being devoured by wild beasts, as we had neither gun nor dog, nor even a door to our house, howbeit, we set to and gathered fuel and made a good fire, and so we passed the first night. We were also much oppressed with fears of being massacred by the Indians, or bit by snakes, or torn by wild beasts, or of being lost in the woods of whom there were three persons who were never found. The Indians, when they came to hunt in the spring, came in great numbers like the Egyptian locusts, but were never harmful."¹⁰

The settlers soon thought of a church where they might worship God according to the customs of the Church of Scotland. The story is that Gaven Witherspoon offered to pay ten pounds toward the minister's living. The canny Scots wanted to know how he could get so much money. "Wull, if wus' comes to wus'," he replied, "I can e'en sell my coo!"

Giving their own labor and the materials, they built a log church in August, 1736, having the month before petitioned the Governor and Council for a tract of land for the minister's residence.¹¹ Rev. Robert Heron, from Ireland, formally organized the church in August, 1736. Before this they had tried without success to call a minister from Scotland.¹² This church was destined to contribute greatly to the building up of both church and state, as its hardy children wrestled with the wilderness and gained victories for Christian civilization. Out of such settlements grew Presbyterian

¹⁰Nell Flinn Gilland, quoted in article in *the State*, July 3, 1932.

¹¹N. F. Gilland, *the State*, July 3, 1932.

¹²F. D. Jones and W. H. Mills, *op. cit.*, p. 845.

churches, and from such churches came the need for a theological school which could furnish ministers.

Early Presbyterians

Early ministers came from the presbyteries of Ireland and from Scotland. The Williamsburg Church at Kingstree was originally connected with the Presbytery of Edinburgh. The churches in seaport towns retained this connection with Europe and felt less need for organization into presbyteries than the inland congregations. Presbyteries in the North were as inaccessible as the mother presbyteries abroad. Thus Charleston First Church, which in 1731 separated from the original joint Congregational-Presbyterian congregation, continued generally to be served by ministers secured from Edinburgh Presbytery until 1879. The Independent Presbyterian Church in Savannah, organized in 1755, is still not completely a member of an American presbytery, though always served by a minister who is such a member. The larger churches could carry on mission activity through the presbytery without holding membership, while the smaller churches and the inland churches needed the fellowship and guidance furnished by ecclesiastical contact. A presbytery was organized in Charleston around 1728, composed of Rev. Archibald Stobo, Rev. Hugh Fisher, Rev. Nathan Bassett, Rev. Josiah Smith, and Rev. John Witherspoon, but all minutes were lost.¹³ It never connected with other American presbyteries. It is sometimes called the Presbytery of the Province. There are frequent references to it between 1724 and 1738, in 1733-4, 1743-4, etc. Rev. Archibald Simpson was licensed by it, and his journal gives us an account of its activity. A letter is preserved that it sent to the Synod of New York and Philadelphia in 1770, seeking arrangements for admission. The Revolution destroyed the organization. A new Presbytery of Charleston was incorporated by the State in 1790, which considered union in 1800, 1804, and 1811. The presbytery disintegrated. Charleston First Church did not come into the established presbytery until 1882.¹⁴

¹³George Howe, *op. cit.*, Vol. I, p. 191.

¹⁴*Ibid.*, Vol. I, p. 672.

Organized Presbyterianism in America

Presbyterian organization in Europe generally came from the top down. When Scotland became Protestant in 1560, the Parliament set up Presbyterianism. American Presbyterianism grew from the bottom up—churches, then presbyteries, then synods, and last of all a General Assembly. The territory that felt the influence of Charleston in its settlement did not become quickly associated with the activities in the Northern colonies, where organized Presbyterianism began.

Francis Makemie was ordained by the Presbytery of Laggan in Ireland in order that he might come to America. Arriving in 1683, he found scattered ministers and congregations ready to be organized. The original minutes show that a presbytery was organized just previously, and that it ordained a young man on December 29, 1706. The necessity for securing ministers seems thus to have caused the formation of the first presbytery. In 1716 the presbytery divided into First, Second, Third, and Fourth Presbyteries, which constituted a synod above themselves. In 1788 the synod divided into the four synods—New York and New Jersey; Philadelphia; Virginia; and the Carolinas—and erected the General Assembly.¹⁵

The Need for Ministers

Ministerial supply continued to be a pressing problem in the colonial period. Some presbyteries in North Ireland made it a practice to send out ministers, as in the case of Makemie. But not all of them came from the same motives as Makemie, nor were all of them men of the same high character. Some evidently were trying to get away from the supervision given by a presbytery. In 1735 a paper was adopted for transmission to the General Synod in Ireland, from which we quote the following: "Seeing we are likely to have most of our supply of ministers, to fill our vacancies, from the North of Ireland, and seeing . . . that we are in great danger of being imposed upon by ministers and preachers from thence, though sufficiently furnished with all the formalities of Presbyterian credentials, as in the case of Mr. . . . Therefore . . . that the Synod would bear testimony against the

¹⁵Geo. P. Hays, *Presbyterians* (1892), p. 137.

late too common and now altogether unnecessary practice [of] ordaining men to the ministry immediately before they come hither."¹⁶

Development of Education

In 1739 an overture seeking the establishment of a seminary of learning was presented, unanimously approved, and a committee appointed to push the enterprise. The plan by which ministers were trained by being assigned as candidates to some well-established pastor for direction and instruction was not proving satisfactory. The need for raising up a supply of trained ministers was keenly felt, and it was desired to follow the example of the old country, and of New England at Harvard. Sixteen years after the Puritans landed they founded Harvard, and the first class of nine graduated in 1642. William and Mary in Virginia had been incorporated in 1660, and began operating in 1692. Yale was functioning by 1701. All three institutions expressed in their charters a purpose to train men for service in the church. Of the early graduates from these institutions a very large proportion became ministers. All the students were taught a course in theology, but there was no provision for special training for the ministry.

Before the overture of 1739 some ministers had sought to solve the problem by a practical rather than a theoretical approach. Not having a seminary, they at least could have academies where some degree of education could be obtained. Out of McMillan's Log College at Canonsburg, Pennsylvania, grew Washington and Jefferson College, just as Princeton University grew out of the most famous log college, that which had been founded by William Tennent, Sr., about 1726 at Neshaminy. Whitefield visited Tennent in 1739 and his diary records: "The place wherein the young men study now is in contempt called 'the College.' It is a log house about twenty feet long and nearly as many wide. . . . All that we can say of most of our universities is they are glorious without. From this despised place seven or eight worthy ministers of Jesus have lately been sent forth. More are almost ready to be sent, and the foundation is now laying for the instruction of many others."¹⁷

¹⁶Geo. P. Hays, *op. cit.*, pp. 86, 87.

¹⁷*Ibid.*, pp. 90 and 256.

Upon Tennent's death the school was perpetuated by the Synod of New York in 1746 at Elizabethtown, New Jersey, and later at Newark, and then finally settled at Princeton in 1753. Princeton was the chief source of Presbyterian ministers in the colonial period. Incidentally, Bancroft states that Princeton graduates outnumbered those of any other institution in the Constitutional Convention.

Development of Mission Presbyteries

One of the causes that brought about the disruption into two antagonistic synods from 1741 until their reunion in 1768 was the determination on the part of some presbyteries to maintain educational standards by refusing to admit log-college graduates to ordination. Before the reunion, the Synod of New York had (in 1755) organized the Presbytery of Hanover, Virginia, covering the territory in Virginia, the two Carolinas, Kentucky, and Tennessee. Ministers were sent on preaching tours through this territory. There are accounts of such visits to Waxhaw settlement in 1753, 1754, and 1755. In the last year Rev. Mr. McAden is named. He was a graduate of Princeton, and after being licensed by Newcastle Presbytery in 1755, he set out on his journey. It was customary for licentiates to spend some time in such mission journeys. Dr. Foote had access to the Rev. Hugh McAden's journal in writing his *Sketches of North Carolina*. He states, "On this journey, he passed through the lands of the Catawba Indians. . . . When they stopped to get their breakfast, they were surrounded by a large number of Indians, shouting and hallooing, and frightening their horses and rifling their baggage. . . . After a ride of twenty-five miles [they] were permitted to get their breakfast in peace. . . . He preached 'to a number of those poor baptized infidels [white men grown up in the frontiers], many of whom I was told had never heard a sermon in all their lives before, and yet several of them had families!'" Dr. Foote goes on to tell about one such pioneer who "had never seen a shirt, been in a fair, heard a sermon, or seen a minister in all his life." We must remember that cultured gentlemen were also to be found in the new settlements, men like Patrick Calhoun and Andrew Pickens.¹⁸

¹⁸George Howe, *op. cit.*, Vol. I, p. 287.

After Braddock's defeat, July 9, 1755, there were many settlers coming south from the exposed western frontier. At the Waxhaws, McCaden found a church building, and the Rev. Robert Miller settled there in 1756.

In 1702 the English had passed acts penalizing the practice of the Presbyterian faith in Ireland, and before this there had been trade restrictions. For some years after the famine of 1740 about 12,000 people left Ulster per year for America. It has been estimated that some 200,000 Protestants, mostly Presbyterians, a number equal to a third of the Protestant population of Ireland, left that island between 1725 and 1768. At the beginning of the American Revolution some 500,000 Scotch-Irish, one sixth of the population of the colonies, had found new homes in America. In 1750 the new settlers began settling in the Piedmont in South Carolina and Georgia. An itinerant minister found thirty-eight Presbyterian settlements in South Carolina and five in Georgia in 1768. It is estimated there were some seventy communities in these two states by 1776.¹⁹

A letter written by George Aiken from Londonderry, Ireland, in 1771, to one of his sons who was a member of a Presbyterian colony in the wilds of Virginia, reveals the situation in Ireland: "Times are hard here and getting worse every year. The Crown is very oppressive, bread is so costly we can hardly get enough upon which to live, and unless help comes speedily, the end is near. Though I am old and poor, I pray constantly that some way may be provided by which I can go to America where I can have sufficient food, and worship God as my conscience dictates."²⁰

Dr. George Howe traces the establishment of Presbyterian churches in South Carolina and Georgia. The Palatines in Orangeburg had a minister, ordained by the old Presbytery in Charleston in 1738, who preached in their native tongue. Catholic Congregation, Long Canes, Fairforest, Indian Creek, Grassey Spring, Duncan's Creek, Union, Fishing Creek, Nazareth, and others were preaching points or churches before the Revolution. The French colony at Abbeville was Presbyterian, with preaching in their own tongue. In Georgia,

¹⁹E. T. Thompson, *Presbyterian Missions in the Southern United States*, pp. 21, 23, 35.

²⁰Hon. John H. Caldwell, *Historical Sketch of Holston Presbytery*, Stated Clerk of Holston Presbytery, April 11, 1923, p. 2.

Darien, or New Inverness, Midway, and Sunbury are mentioned. Darien had been settled by Scotch in 1736.

Little River Church in Laurens County, South Carolina, has a record of a visit by William Tennent in 1775.²¹ At Duncan's Creek in South Carolina, in 1788, Rev. John Newton was ordained pastor of Beth-Salem Church, Oglethorpe County, Georgia.²² This church was the first in upper Georgia.

During the troublesome period of the Revolution the call for more ministers continued and became intensified, especially from Kentucky, Tennessee, and the Carolinas. At the first meeting of the General Assembly in 1789 four synods were set up. The Synod of the Carolinas was composed of the Presbyteries of Abingdon, Orange, and South Carolina.²³ Hanover Presbytery had been set up in 1755, and from it Orange Presbytery was made in 1770. South Carolina was set up in 1784 from Orange Presbytery, and Abingdon in 1785 from Hanover. Concord came from Orange in 1795, and Hopewell from South Carolina Presbytery in 1796. Dr. Howe lists the membership in each presbytery.²⁴ Organized Presbyterianism in America in 1789 consisted of one hundred and seventy-seven ministers, four hundred and thirty-one churches, in sixteen presbyteries.

Each General Assembly in the colonial period gave much time to missionary reports. On one missionary journey of two thousand miles, preaching about a hundred sermons, the Reverend Mr. Chapman received forty-five dollars and thirty-two cents. Rev. John Lindley served on a mission four months, preaching ninety-six sermons, and received twelve dollars and fifty cents.²⁵ Such men were trailmakers and leaders in the mass movement away from French infidelity and after-war immorality to Christianity, which movement is known as the Great Revival of 1800.

At the beginning of the War, America had a greater proportion of unchurched people than any other so-called Christian land. Only about four persons in a hundred were members of a Christian

²¹F. D. Jones and W. H. Mills, *op. cit.*, p. 113. Geo. P. Hays, *op. cit.*, p. 113.

²²F. D. Jones and W. H. Mills, *op. cit.*, pp. 998 and 232.

²³Geo. P. Hays, *op. cit.*, p. 143.

²⁴George Howe, *op. cit.*, Vol. I, p. 694.

²⁵Geo. P. Hays, *op. cit.*, p. 143; and E. T. Thompson, *Presbyterian Missions in the Southern United States*, p. 47.

church. After the War there was a great spiritual decline. Atheism and skepticism were popular. The early demise of the church was predicted by its enemies. Moral life was at a low ebb.²⁶ In the revival the change in character and affections was often accompanied by emotional phenomena, sometimes due to suggestibility, which most Presbyterians frowned upon; but the result was a decision in the nation against antireligion and for Christianity. The period following was one in which the church made rapid strides. As an indication of Southern integration, it is interesting to note that the Synods of Virginia and the Carolinas from their organization managed their own missionary activities, while the other synods worked through the General Assembly.²⁷

The Synod of the Carolinas sent missionaries into the Natchez country soon after the Spanish governor evacuated Fort Rosalie on March 29, 1798, as a result of a treaty. Rev. Wm. Montgomery and Rev. James Bowman were ready to set out October 14, 1800. They joined Rev. James Hall and followed the robber-infested Natchez trail from Nashville, Tennessee, through the Shawnee, Cherokee, Chickasaw, and Choctaw Indian territory. By sharing their food with a party of horse drivers their supply became exhausted several days before they reached the first white dwelling on Black River. They aroused that settler at two o'clock in the morning to secure a meal of bacon, cornbread, and coffee. At Big Black, a few miles farther at Grind Stone Fort, and at Clark's Creek they established preaching stations. At Port Gibson (Miss.) they held the funeral of Mrs. Gibson, the wife of the settler whose name the port bears. The people built a log church at Bayou Pierre. At a village called Union Town the remnants of a Congregationalist church that had been established by Rev. Samuel Swayze in 1773, while the territory was under British rule, was gathered. A Presbyterian elder, John Bolls, joined this congregation. He was a signer of the Mecklenburg Declaration of Independence, had fought through the Revolutionary War, and while the territory was under Spanish rule between 1779 and 1798 had been cast into prison in Natchez by the authorities for the crime of holding prayer

²⁶E. T. Thompson, *op. cit.*, p. 45.

²⁷Geo. P. Hays, *op. cit.*, p. 154.

meetings. His name stands first upon the list of the three elders at the organization of the first presbytery.

At Washington (the capital of the territory), at Natchez, Jersey Settlement, and Pinckneyville preaching stations were established. On April 15, 1801, the missionaries returned. Five churches subsequently grew out of these nine stations, which on March 6, 1816, formed the first presbytery in the Southwest, the Presbytery of Mississippi, with four ministers. The population within the new presbytery's bounds was estimated as "at least 100,000." By 1825 the population in the States of Mississippi and Louisiana was estimated as 230,000, and fourteen ministers served them. Thirteen churches were enrolled. In 1829 the Synod of Mississippi and Alabama was erected. In 1834, before the separation, the ministers in the synod numbered fifty.²⁸

By request from the Synod of the Carolinas a division was made in that body in 1813. The Synod of North Carolina was formed of the Presbyteries of Orange, Concord, and Fayetteville. The Synod of South Carolina and Georgia was composed of the Presbyteries of South Carolina, Hopewell, and Harmony. Not until 1845 was Georgia a separate synod.²⁹ The Presbytery of Georgia was set off from Hopewell in 1821.³⁰

Educational Progress

A rapid survey of educational progress, especially in the territory of Columbia Seminary, may help us picture the situation at the organization of Columbia. The beginning of the nineteenth century found the following educational institutions, in addition to those already mentioned: Columbia (N. Y.); Brown; Dartmouth; Rutgers; Dickinson founded by Presbyterians in 1783; Greenville founded by Presbyterians in 1794; Washington (Washington and Lee), founded in 1774 as result of action by Hanover Presbytery in 1771; and Hampden-Sydney, opened under the auspices of the same Presbytery in 1776. In 1764 George Whitefield decided to

²⁸Louis Voss, D.D., *The Beginnings of Presbyterianism in the Southwest*, pp. 1-17.

²⁹Bothwell, Graham, Jr., *A History of the Synod of South Carolina*, in *Our Monthly*, Clinton, S. C., 1930.

³⁰Alfred Nevin, *Presbyterian Encyclopaedia*, Chronological Table of Presbyteries.

turn his Bethesda Orphanage into a college. He obtained a grant of land for this project from the Governor and Council of Georgia in that year, but the plan was defeated by the friends of the orphanage.³¹ Queen's Museum in Charlotte, North Carolina, had been chartered by the colonial government in 1771, its charter revoked by proclamation from George III, and reissued by North Carolina in 1777. Queens is a Presbyterian college for young women at present.^{31a} On the same day in 1785 three colleges were chartered by the legislature of South Carolina: Mount Zion at Winnsboro, Charleston College, and Cambridge at Ninety Six.³² Mt. Zion was sponsored by the Mt. Zion Society, composed of leading men in the State. The society met in Charleston and was incorporated in 1777 "for the purpose of endowing and supporting a public school in—the District of Camden." The preamble to the constitution is prefaced by Isaiah 60:1 and 61: 3: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." The first principal seems to have been William Humphrey, before 1780. Thomas Harris McCaule, a Presbyterian minister, reopened the school in 1784. He had been standing beside General William Davidson, for whom Davidson College was to be named, when General Davidson was killed at Cowan's Ford during the Revolution. From Mt. Zion came thirteen of the thirty-four men from the South who entered the Presbyterian ministry between the Revolution and 1800.³³

Dr. Foote, in his *Sketches of North Carolina*, has preserved the language on the diploma of a graduate in the first class (1787) after the Revolution: "Praefectus et Curatores Collegii Montis Sionis, Omnibus et Singulis ad quos haec literae pervenerint, Salutem in Domino. . . ."³⁴ Presbyterian ministers were influential in

³¹Geo. P. Hays, *op. cit.*, p. 159. George Howe, *op. cit.*, Vol. I, p. 359.

^{31a}Organized in 1856 as *The Charlotte Female Institute*.

³²F. D. Jones and W. H. Mills, *op. cit.*, p. 344.

³³Memorial Volume of the Semi-Centennial of the Theological Seminary at Columbia, S. C., 1884, p. 133. F. D. Jones and W. H. Mills, *op. cit.*, pp. 344-345.

³⁴George Howe, *op. cit.*, Vol. I, page 505.

Charleston College and Cambridge at Ninety Six, and some ministers were educated there.³⁵ Rev. George Buist, D. D., pastor in Charleston from 1793 until 1808, served as president of Charleston College, and Rev. John Springer, serving as pastor at Ninety Six, was first rector of Cambridge. With the establishment of South Carolina College by the legislature on December 19, 1801, and Franklin College (University of Georgia) on November 23, 1800, there came to be less need for small colleges, and a movement toward State education began. Academies continued to supply a vital need until the era of public high schools.³⁶

In Georgia, Midway, near Milledgeville, had an academy seemingly dating back into the closing days of the eighteenth century. This was under Hopewell Presbytery, which had been set up by the Synod of the Carolinas in 1796 out of the Presbytery of South Carolina at a meeting held at Morgantown, North Carolina. Hopewell embraced the territory of Georgia and westward. "In 1835 Dr. C. P. Beman took charge of the Manual Labor School at Midway. This germ developed under his management into Oglethorpe University. Dr. Beman was the first president of Oglethorpe, and guided the interests in the path of great progress and prosperity for four years."³⁷ The school continued to flourish and became famous before the Civil War. Many ministers were Oglethorpe men.³⁸ For an insight into the pedagogical methods used by our forefathers, it may be interesting to note Dr. Carlyle Beman's offering his resignation as president of Oglethorpe because the trustees refused to allow him to flog students above the sophomore year.³⁹ The New School

³⁵*Centennial Volume, First Presbyterian Church, Charleston, S. C., 1915*, p. 124.

³⁶In a letter dated October 22, 1799, the Reverend Mr. Dunlop, the first Presbyterian minister in Columbia, S. C., asks to be excused for absence from presbytery due to his connection with the academy. Columbia Academy was incorporated in 1792. Out of it grew the public-school system of Columbia. There is no connection between Columbia Academy and South Carolina College. George Howe, *op. cit.*, Vol. I, p. 596. The *State*, newspaper, Sesquicentennial edition, March 21, 1936, Part VII, p. 2. Franklin College was chartered January 27, 1785. It opened in 1801. Clark Howell, *History of Georgia* (1926), Vol. I, p. 448, forward.

³⁷*Southern Presbyterian*, June 29, 1876, in obituary notice of Dr. C. P. Beman.

³⁸Thornwell Jacobs, *The Oglethorpe Story*, Oglethorpe University, Atlanta, Ga., 1916, p. 13.

³⁹*Georgia Landmarks, Memorials and Legends*, Vol. I.

split was the cause of Dr. Beman's severing connection with the school.

Maryville College, Tennessee, was founded in 1819; Centre College, 1821; Franklin (Ohio), 1825; Hanover College (Ind.), 1828. The Cumberland Presbyterian Church opened Cumberland College at Princeton, Kentucky, in 1825. This school was moved to Lebanon, Tennessee, and is now Cumberland University. These Presbyterian colleges grew up from the same expansive movement that founded Columbia Seminary.

Theological Education

The need for ministers continued a pressing problem in the church, and the effort to hold up the standard for ministerial education sometimes caused strain. Frequently the more zealous presbyters were willing to sacrifice educational requirements in order to get men into the fields. A large factor in the 1741-1768 division and in the separation of the Cumberland Presbyterian Church in 1810 was this dilemma: Vacant fields or untrained ministers. The solution for the difficulty was some means for training men. The colleges were founded to meet this situation, but although theology was taught all the matriculates along with other subjects, the preparation was not sufficient to meet the traditional Presbyterian requirements for ordination. At Princeton, John Witherspoon and his successors, in addition to serving as presidents and professors, gave some time to helping men prepare for the ministry. Dr. Moses Hoge became president and teacher of theology at Hampden-Sydney in 1807 and remained until 1820. Hanover Presbytery had established a theological library and trust fund there in 1806, and Dr. Hoge was expected to help train prospective ministers, being designated for this purpose by the Synod of Virginia.⁴⁰

Most doctors and lawyers in this period received whatever professional training they had by attaching themselves, after taking the college course, to some established doctor or lawyer. The same method was tried for preparing ministers, and the same poor results followed. Only successful ministers were desired as teachers, and successful ministers were too busy to teach effectively. So presbyteries began designating certain men to teach candidates and com-

⁴⁰Geo. P. Hays, *op. cit.*, p. 503.

pensating them for the time so spent. The Dutch Reformed Church selected Dr. John Henry Livingston of New York for this purpose in 1784. The Associate Presbyterian Church so designated Dr. John Anderson of Beaver County, Pennsylvania, where a log building was in use by his five to ten students. Friends in Scotland had given a library of about a thousand volumes. Dr. Anderson served for twenty-six or twenty-seven years, resigning in 1819.⁴¹ This school was moved several times and developed into Xenia Theological Seminary. The Associate Reformed Church designated Dr. John Mitchell Mason of New York to prepare candidates in 1804. He labored until his death in 1821, having trained ninety-six ministers.⁴²

Andover Theological Seminary was founded in 1806 because Rev. Henry Ware, of Unitarian belief, had been chosen professor in theology at Harvard. The Reformed Presbyterian Church appointed Dr. Samuel B. Wylie, of Philadelphia, in 1808 for teaching candidates. New Brunswick Seminary opened in 1810 with five students of Dr. John Henry Livingston, who has already been mentioned as teaching in New York. He had prepared about a hundred and twenty men for the ministry before his death.

In 1809, Dr. Archibald Alexander, in the retiring moderator's sermon, suggested establishing a theological seminary. The pressing need for more ministers had been discussed in the 1805 Assembly. In 1809 the presbyteries were asked to vote their choice as to the establishment of one central theological seminary, or a Northern and a Southern seminary, or a seminary for each synod. The first choice prevailed, and Princeton Theological Seminary was founded, with the first directors' meeting in 1812 and the cornerstone laying in 1815. The campus and organization were distinct from Princeton College, or Nassau Hall as it was then called, but there has always existed a close relationship between the two institutions.

Maryville College, Tennessee (1819), called itself Southern and Western Theological Seminary, but it functioned as a regular college and was chartered as Maryville College in 1842. Auburn Seminary began in 1821 at Auburn, New York, the enterprise of the Synod of Geneva. On January 1, 1824, Rev. John Holt Rice began teaching

⁴¹*Semi-Centennial Volume, op. cit., p. 134.*

⁴²*Ibid., p. 134.*

candidates under the appointment of Hanover Presbytery. In 1826 this seminary was taken under the care of the General Assembly, and then passed the following year to the Synods of Virginia and North Carolina. The name was changed to Union Seminary.⁴³ From this seminary a large number of Southern Presbyterian ministers have come.

The Theological Seminary of the Associate Reformed Presbyterian Church at Pittsburg, Pennsylvania, with Rev. Joseph Kerr as sole professor for four years, began between 1824 and 1829. The General Assembly in 1827 decided upon the establishment of a seminary for the West at Allegheny, Pennsylvania. Andrew Jackson had been chairman of the commission that selected the site. The building was occupied in 1831. Also opening near the same time as Columbia Seminary were Lane in Cincinnati, where the theological department was organized in 1832, and McCormick Seminary (Chicago) that opened as Hanover Seminary, Hanover, Indiana, with one professor in 1830.

Southern Interest in Theological Education

The period in which Columbia Seminary was projected and founded was one of remarkable growth for the church. In 1815 there were forty-one presbyteries, and in 1834 there were one hundred and eighteen presbyteries. From 39,685 to 247,964 was the gain in church membership between those same years. The call for more ministers was intensified. After the Louisiana Purchase of 1803, the War of 1812, the Creek Indian Campaign under Jackson, great migration to the new lands took place. The West was calling pleadingly for ministers.⁴⁴

"To Hopewell Presbytery belongs the honor of taking the initiative for establishing a Theological Seminary in the South," says Dr. John S. Wilson, in *The Dead of the Synod of Georgia*. Dr. George Howe quotes this in his brief *History of Columbia Theological Seminary in the Semi-Centennial Volume*⁴⁵ and most writers upon Columbia's history since seem to have followed him. There was really no direct connection between this early interest in theo-

⁴³General Catalogue of Union Seminary in Virginia, 1924.

⁴⁴Geo. P. Hays, *op. cit.*, p. 169.

⁴⁵*Semi-Centennial Volume*, *op. cit.*, p. 136.

logical education in Hopewell Presbytery and the founding of Columbia Seminary.⁴⁶ The interest in Hopewell Presbytery was similar to the interest elsewhere in meeting the problem of ministerial supply and training. The result of their attention to the problem was their sponsoring the organization of The Georgia Educational Society in 1823, which had three committees in different sections of the State and supported candidates for the ministry in Franklin College. In 1829 it reported fourteen beneficiaries under its care and \$1,850 collected during the year. Rev. Thomas Goulding was the first secretary of this society.⁴⁷ On September 6, 1819, while considering a report upon a proposal to establish a theological school, Hopewell Presbytery had two locations proposed, Athens, the seat of Franklin College (University of Georgia) and Mt. Zion, in Hancock County, seven miles from Sparta, Georgia, where Dr. Nathan S. Beman had been conducting a flourishing academy for some time. Athens was selected. Possibly the friends of Mt. Zion did not approve of the site. The next day further consideration of the subject was indefinitely postponed. The next reference to a theological seminary in the minutes of Hopewell Presbytery is April 3, 1830, when a committee was appointed to confer with the Presbytery of Georgia concerning a proposal to endow a professorship in the seminary lately established at Columbia, South Carolina. On April 3, 1831, the presbytery voted to unite with the Presbytery of Georgia in attempting to raise \$25,000.00 to endow a professorship, which would be subject to withdrawal in case a theological seminary were established in Georgia.

The interest in theological education in Hopewell Presbytery was not unique. Harmony Presbytery formed itself into an Educational Society with a constitution on November 15, 1823. In 1820 the Synod of South Carolina and Georgia voted to unite with the Synod of North Carolina in endowing a professorship at Princeton Theological Seminary.⁴⁸

In a paper sent to the General Assembly by the Synod of South Carolina and Georgia in 1823 concerning the territory under their synod and that under the Synod of Tennessee, we find this: "It may

⁴⁶See Appendix I.

⁴⁷George Howe, *op. cit.*, Vol. II, p. 411. See Appendix I.

⁴⁸*Semi-Centennial Volume*, *op. cit.*, p. 135.

be convenient for the Synod of Tennessee to extend their dominion as it will give them facility in collecting funds, and enable them to build up their Western Theological Seminary; but we, the Synod of South Carolina and Georgia, are attached to the Theological Seminary at Princeton—a seminary founded on better principles than any other; a seminary that cannot be corrupt until the majority of the General Assembly depart from the faith once delivered to the saints."⁴⁹ By 1825, \$10,161.00 had been paid and \$3,480.00 subscribed to Princeton. Dr. Howe lists other donations to Princeton Seminary, which bring the total up to around \$42,000.00 given this institution just before the establishment of Columbia Seminary.⁵⁰

The need for ministers in the South is expressed in a report of the Missionary Society of the Synod of South Carolina and Georgia in 1826: "We almost despair of being able to do anything efficiently in the Domestic Department of our Society unless missionaries can be raised up at home. We have too long looked to the North for a supply. The many vacancies that there occur, and the vast openings to the West, are more than sufficient to employ all the ministers that can be educated at the North for more than a hundred years to come; and there seems to be little in the South inviting to our Northern brethren. They dread our climate—our summers are considered as fatal to strangers. They also in general exceedingly dislike the domestic circumstances of our country, and few can reconcile it to their feelings to settle permanently in the South. . . ."⁵¹

The Classical, Scientific, and Theological Seminary of the South

South Carolina Presbytery, at its forty-ninth session, held at Willington Church on April 1, 1824, appointed a committee consisting of Dr. Wm. H. Barr, Dr. Richard B. Cater, and ruling elder Ezekiel Noble to draw up a constitution for the proposed "Classical, Scientific, and Theological Seminary of the South." Rev. Henry Reid and John Rennie were appointed to prepare an

⁴⁹George Howe, *op. cit.*, Vol. II, p. 425.

⁵⁰*Ibid.*, Vol. II, p. 413.

⁵¹E. T. Thompson, *Presbyterian Missions in the Southern United States*, p. 61.

address to the public. The constitution was reported and adopted. The presbytery was to be ex-officio the board of trustees, and the institution was to be located in Pendleton. Students of all denominations were to be admitted. As soon as \$15,000.00 could be raised, the institution was to go into operation. Rev. Richard B. Cater was made special agent to visit the low country to solicit funds.⁵² When synod met in November, 1824, at Augusta, Georgia, it adopted the project as its own. The presbytery had made the offer, and only made the condition that the location should be Pendleton.⁵³ A site about two miles from Pendleton had been offered by Martin Palmer, John Hunter, and Henry Dobson Reese. Charleston Union Presbytery agreed to help in the synodical enterprise. In November, 1825, meeting at Upper Cane Creek Church, Abbeville District, the synod adopted a constitution for a Literary and Theological Seminary for the South, and elected twelve clergymen and twelve laymen upon the Board of Trustees.⁵⁴ The theological department was reserved to the direct control of the synod. This constitution was published in Charleston in 1826.⁵⁵ The Archives of the Seminary begin with minutes of the board appointed by synod, meeting April 10, 1826. An address to the public was published, which has been quoted at length in the introduction to this study. In April, 1826, the Charleston Union Presbytery decided to endow a professorship and began securing funds. In 1827 a building committee reported plans for a brick building to cost \$8,000.00, and the finance committee reported plans for investments. However, the Board that year recommended to synod, meeting in Charleston, that the scientific and literary features be dropped, to avoid "objections now extensively made against the institution, that it will interfere with literary institutions now existing within the bounds of Synod."⁵⁶ Any who wished to withdraw contributions were to be allowed to do so. The amount of \$1,011.40 was refunded, leaving \$3,173.90 in hand. A sum almost ten times that had been pledged, and was now considered cancelled unless the

⁵²*Semi-Centennial Volume*, op. cit., p. 137.

⁵³F. D. Jones and W. H. Mills, op. cit., p. 418.

⁵⁴*The Seminary—Its Early History*, in *The Banner of the Cross*, Vol. I, No. 1, Nov. 1, 1834.

⁵⁵*Semi-Centennial Volume*, op. cit., p. 138.

⁵⁶George Howe, op. cit., Vol. II, p. 419.

pledges were renewed. The change brought in about as much for new contributions as the sum lost.⁵⁷

The Theological Seminary of the Synod of South Carolina and Georgia

The next synod, on December 15, 1828, resolved to begin operation. Dr. Thomas Goulding was elected Professor of Theology, with a salary of \$800.00 and permission to continue as pastor at Lexington, Georgia, for the time. This synod also adopted the revised constitution omitting the scientific and literary departments. This constitution begins, "Aware of the superior claims of the present age to an enlightened ministry, the Synod of South Carolina and Georgia has resolved to establish an institution of sacred learning, to be called 'The Theological Seminary of the Synod of South Carolina and Georgia.'"⁵⁸ Regulations governing the faculty and student body and the affairs of the Seminary were included in this constitution. South Carolina Presbytery had released the synod from its pledge to locate near Pendleton on October 3, 1829. Winnsboro, South Carolina, made an overture for location there through the board of Mt. Zion Academy, and Athens, Georgia, was advocated. But in December, 1829, the committee on location settled on Columbia. The synod of 1829, meeting in Savannah, confirmed the selection of Columbia. The upper part of South Carolina was not pleased to give up the literary feature and to lose the location in that section. South Carolina College then had Dr. Thomas Cooper as president, who was a materialist in philosophy and antagonistic to historic Christianity.⁵⁹ Some churchmen in upper South Carolina thought a church college the only means to counterbalance this influence. In addition to this, a college in their midst was desirable. This desire eventuated in the founding of Davidson College in 1837. One of the committee on location said regarding Dr. Cooper's influence in Columbia, "I am not an advocate for shutting up candidates for the ministry in a convent or a cave; and if young men cannot withstand temptations in early life,

⁵⁷George Howe, *op. cit.*, Vol. II, p. 420.

⁵⁸Manuscript Minutes of Synod, Vol. I, pp. 247-256.

⁵⁹Dumas Malone, *Public Life of Thomas Cooper*, pp. 19, 83, 261, etc.

I fear that there is but little hope that they will bear the burden and the heat of the day, which awaits them in later life."⁶⁰

The synod of 1829, at Savannah, transferred Dr. Goulding, with his consent, to the chair of Ecclesiastical History and Church Polity and elected Dr. Moses Waddell, who was terminating ten years as president at Franklin College (University of Georgia), to the professorship of Theology. Dr. Waddell declined the professorship. Dr. Ezra Fisk of Goshen, New York, was approached about the professorship, but discouraged the committee. Rev. Francis Cummins, retiring as chairman of the Board, in a letter of January 31, 1829, said "very considerable theological and biblical, as well as popular reputation, should attach to your first professor."⁶¹ This synod declined a proposal from Dr. John H. Rice that it unite with Virginia and North Carolina in support of one institution.

The decision to locate in Columbia was influenced by the eligibility of the site that became the home of the Seminary for ninety-seven years. Ansley Hall, a captain of industry in his day, had Robert Mills design the building for a home. It was purchased from Hall's widow by Colonel Abraham Blanding, a public-spirited

⁶⁰Letters of I. K. Douglas and J. T. Davis under date of May 20, 1929, and March 8, 1929, quoted in *Columbia Theological Seminary and The Southern Presbyterian Church*, Wm. C. Robinson, p. 14.

⁶¹Wm. C. Robinson, *op. cit.*, p. 15. F. D. Jones and W. H. Mills, *op. cit.*, p. 419.



Main Building, Columbia, S. C.

citizen of Columbia, who received gifts for more than half the purchase price from Columbia people of all denominations to aid a "Southern Theological School." The large Southern mansion with smaller buildings upon an entire city block offered excellent facilities to the new enterprise. It faced another mansion that had also been designed by Robert Mills, who was an elder of the Columbia



Birthplace, Manse, Lexington, Ga.

Church and the famous architect who designed the Washington Monument and the United States Treasury building.⁶²

While a second professor was being selected and the plant secured, Dr. Thomas Goulding began teaching a class of five students at Lexington, Georgia, in the manse. Two of these students were



Recent picture of Old Lexington Manse. Insert is headstone of the Rev. John Newton.

⁶²The *State* (newspaper), Sesquicentennial edition, March 21, 1936, Part III, p. 5-c.

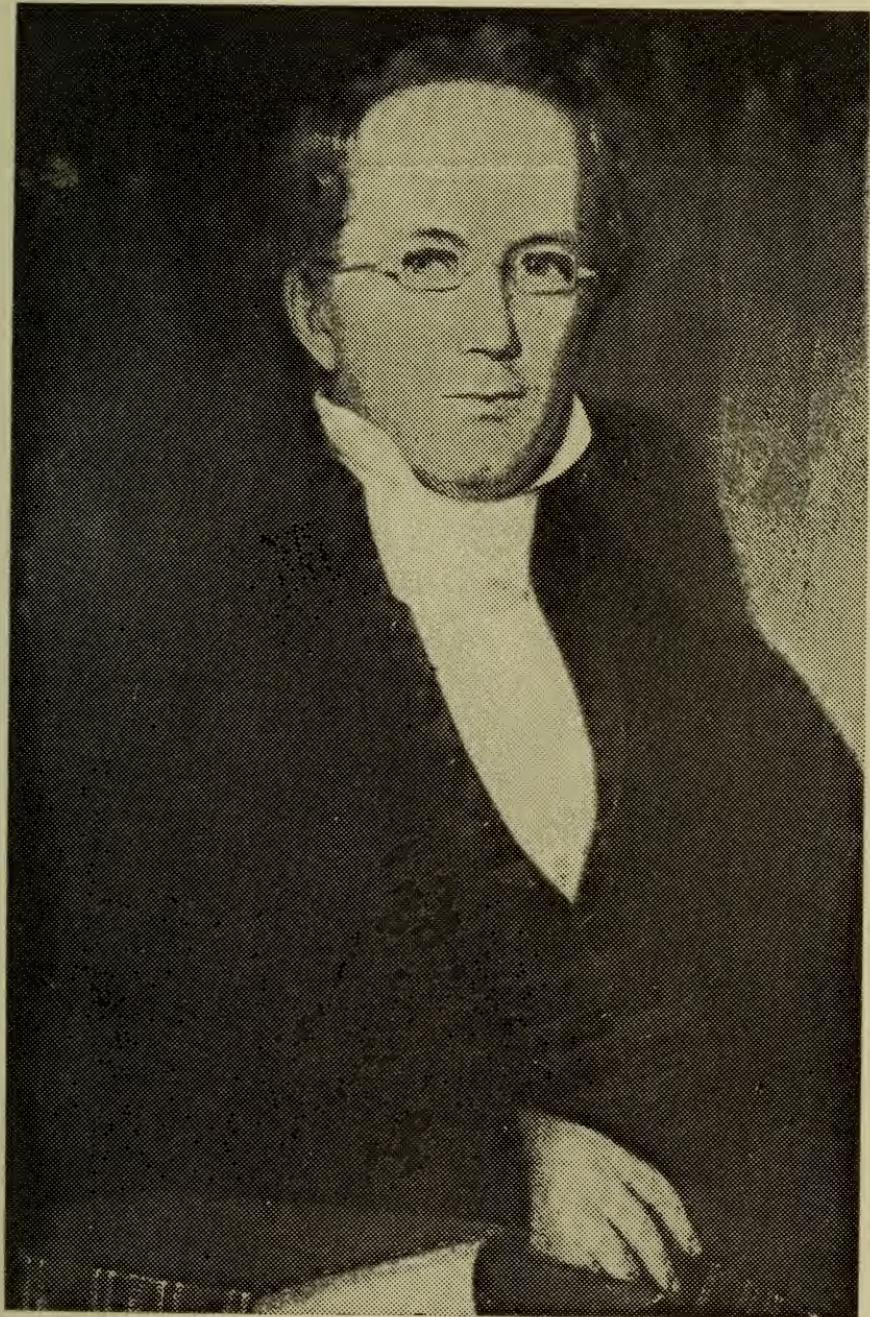
studying preparatory courses for theological work. The Southwest was seeking ministers, and young men wished to prepare themselves to answer the call that had touched their consciences. Previous to this, Dr. Goulding had conducted an academy there.⁶³

John Newton was born in Pennsylvania in 1759, graduated from Liberty Hall in Mecklenburg County, North Carolina, on August 20, 1780. He purchased land and moved his family near Lexington, Georgia, in 1786. He organized Beth-Salem Church, which became Lexington Church, where Columbia Seminary was begun. This church called him while he was still a probationer in 1787. He later organized New Hope Church at Puoli, Hebron, and Thyatira Churches. His body was removed from old Beth-Salem and is now in the churchyard in Lexington. His brother, Thomas Newton, was ordained by Hopewell Presbytery at Hebron, March 16, 1799. He served Beth-Salem for a time. A son of John Newton, Ebenezer Newton, graduated from Franklin College in 1811, and seems to have taught an academy in Lexington from before 1813 until 1815, and perhaps longer. He became tutor at Franklin College in 1818. Rev. Thomas Goulding was present at a meeting of Hopewell Presbytery on September 7, 1821, being still a member of Harmony Presbytery, and was invited to sit as a corresponding member. He was received by Hopewell Presbytery on May 24, 1822. That year he had purchased a small farm in Oglethorpe County, he and his family being in poor health. In 1824 he moved into Lexington and took charge of the academy there and engaged in preaching. It is probable that several candidates for the ministry were trained in this Lexington Academy, both before and after Goulding's tenure of its headship. At the time of his election as first professor of Columbia Seminary there seem to have been already several young ministerial students under his guidance. However, it is probable that no claim to the fact that Lexington Academy was a predecessor of Columbia Seminary can be established.⁶⁴

Early in January, 1830, Dr. Goulding moved his family and slaves to Columbia, attended by a few students, and occupied the First Presbyterian Church manse. He was inaugurated March 17,

⁶³List of students in Appendix. See *Thornwellian*, March 20, 1930.

⁶⁴MS. Minutes of Hopewell Presbytery, pp. 18, 20, 56, 196, 193; John S. Wilson, D.D., *The Dead of the Synod of Georgia*, p. 16; Letter from Miss Virginia Newton, Athens, Ga., under date of August 18, 1936.



DR. THOMAS GOULDING

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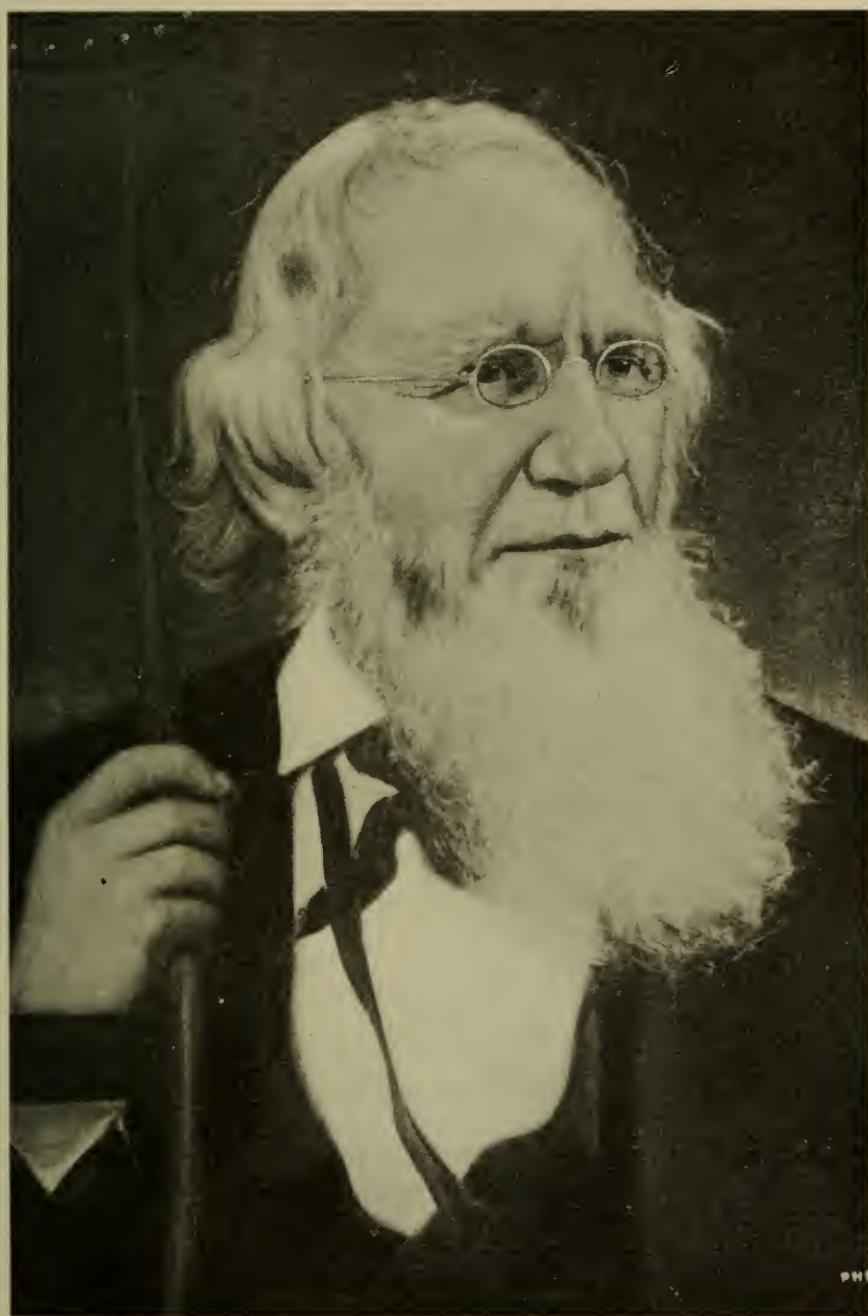
1830, in First Presbyterian Church. Dr. Wm. A. McDowell preached the sermon from II Corinthians 1:24, and Dr. B. M. Palmer, Sr., as chairman of the Board, inducted Dr. Goulding into office. A regular class was organized on January 18, 1831, of six members, of whom two were special students; and on January 25, 1831, the exercises of the Seminary were transferred to the Seminary plant.⁶⁵

Dt. Thomas Goulding

Dr. Thomas Goulding remained with the Seminary until January, 1835, when he removed to Columbus, Georgia, and labored for thirteen years as pastor there, dying June 21, 1848. He was a son of old Midway Church, Liberty County, Georgia, which has contributed so many ministers to this section, and which has a history running back through migrations from Dorchester, South Carolina, in 1752, from Dorchester, Massachusetts, in 1695, and from England, in 1630. Thomas Goulding studied in New Haven and Wolcott, Connecticut, in 1804-1807, intending to practice law. He returned to Sunbury, Georgia, and taught. In 1810 he united with Midway Church. Friends pressed his entering the ministry after he had showed marked ability and interest in conducting religious exercises. In 1811 he became a candidate of Harmony Presbytery. After preaching at Whitebluff and other places he began serving Lexington in 1824. In 1829 the University of North Carolina conferred upon him the degree of Doctor of Divinity. He was a man of fine intellect and cultivated taste. It was a favorite rule that he often expressed to his students: "Let every sermon preached contain so much of the plan of salvation that should a heathen come in who had never heard the gospel before, and who should depart, never to hear it again, he should learn enough to know what he must do to be saved."⁶⁶

⁶⁵Semi-Centennial Volume, *op. cit.*, p. 143, etc. *Thornwellian*, March 20, 1930, quoting *The Banner of the Cross*, of November 1, 1934.

⁶⁶*Ibid.*, p. 186.



DR. GEORGE HOWE

Dr. George Howe

While the Seminary conducted classes in Columbia in the manse on Marion Street opposite to the Presbyterian Church, Dr. Goulding was joined by another member of the faculty, Rev. George Howe. Dr. Howe was to continue with the Seminary from January, 1831, until his death fifty-two years later, April 15, 1883. A son of New England's Plymouth Rock blood, he was born at Dedham, Massachusetts, November 6, 1802. His mother's grandfather was Major George Gould, who was with Washington at Dorchester Heights. With an excellent preparatory training, George Howe entered Middlebury College, Vermont, and graduated with first honors in 1822. He graduated from Andover Theological Seminary in 1825, receiving the appointment as Abbott scholar. At the age of twenty-seven he became Phillips Professor of Sacred Theology in Dartmouth College. Being threatened with consumption, he sailed south and spent December, 1830, in Charleston. Two classmates at Andover brought him to the attention of the synod of 1830, meeting in Augusta that month. At the same time he was invited to become pastor of Charleston First Church. He preached before synod, and when he likened the fluctuation of faith to the magnetic needle that comes to rest at north just as the soul comes to rest in Christ, it is recorded Dr. Moses Waddell audibly whispered, "Sublime." He agreed to teach that session at Columbia as instructor of languages. He returned north after six months' teaching, married in August, and brought his wife with him upon his elevation to the professorship of Biblical Literature by the synod in 1831. The students had commended his election: "Six months' tutelage under him has deeply impressed our minds with a sense of his intrinsic excellence as a man, and his decided qualifications for this responsible calling." Dr. Howe began his first period as instructor before a matriculation had taken place, and it is evident he largely determined the curriculum and academic practice adopted by the new Seminary. He was inaugurated March 28, 1832. He wrote in his history years later: ". . . their study of Theology proper, which study was not really and fully commenced previous to the year 1831, when a three-year Theological course after the model of Princeton and Andover was introduced."⁶⁷

⁶⁷George Howe, *History of the Presbyterian Church in South Carolina*, Vol II, p. 420.

In his diary J. L. Merrick, '33, has entered under date of January 19, 1831: "About 2:00 P. M. arrived safely in Columbia. Sought out Dr. Goulding, the principal of the Theological Seminary. Was kindly received by him and by Mr. Howe, the other teacher, and affectionately welcomed by the students. The first class was organized only two days ago, and consisted before my arrival of four regular and two irregular students."⁶⁸

Having lost his wife in 1832, Dr. Howe married Mrs. Sarah Ann McConnell, daughter of Andrew Walthour of Walthourville, Georgia, who was a great-aunt of Theodore Roosevelt and became the mother-in-law of Woodrow Wilson's sister. In 1836 Union Seminary, New York, called Dr. Howe to the professorship of Sacred Literature. In a letter in answer December 7, 1836, Dr. Howe wrote: "I must now say, that it appears still my duty to cast in my lot and earthly destiny with the people of the South, among whom I have made my home. When I accepted the Professorship I hold, it was with the hope that I might be the means of building up the wastes, and extending the borders of our Southern Zion. This motive still holds me here. Though our institution must be a small one through the present generation, and yours will be large, it is important, it is necessary, whatever be the fate of our beloved country, that this Seminary should live. If I leave it at the present juncture, its continuance is exceedingly doubtful. If I remain, though the field of my efforts must be small, and I must live on in obscurity, we may yet transmit to the men of the next generation an institution which will bless them and the world." In his final sickness, years later, Dr. Howe asked his wife to read the last two chapters from Romans. He took the book and said he would reread those same chapters to her. Then he led in prayer, ending his petitions with one for "the dear Seminary." This was his last audible prayer.

Dr. Howe contended for the preservation of standards for ministers. Letting down the educational requirements for ordination was adverse to his thinking. Yet he could effectively minister to men of all types. He was invited to preach at a camp meeting conducted by another denomination near Columbia. Some began to shout and he raised his voice to be heard. Shouting and weeping became gen-

⁶⁸Diary of James Lyman Merrick, deposited with Curator of MSS., Amherst College, Amherst, Mass.

eral, and when he had finished a minister came up and embraced Dr. Howe with weeping. "They made me so ashamed, and I did not know what to do," afterward said Dr. Howe.

The Synod of South Carolina in 1849 requested Dr. Howe to prepare a history of the Presbyterian Church in its territory. He issued the first volume in 1870 and sent the last sheets to the press for the second volume just before a broken carriage threw him to the ground and caused him to receive the injury that brought on his death in a few weeks. Other writings are listed in the appendix to this study. He served as president of the interdenominational Columbia Bible Society. He advocated foreign missions and missions to the colored people. In 1865, the closing year of the Civil War, this son of New England served as moderator at the General Assembly of the Presbyterian Church in the Confederate States. In the lean years following, he diligently taught the depleted classes and nursed what may almost be called "his seminary." To him Columbia Seminary owes a great debt of gratitude.⁶⁹ His grave is in the churchyard in Columbia, the inscription in Greek, Latin, and Hebrew, "He loved God and served his fellowmen."

The World in 1828

The Seminary began its existence in a world filled with problems, for every age has its stresses. Some of these were destined to affect its life greatly. In 1828 the question of high and low tariff was being debated in Congress. Stock in the Charleston, Augusta, and Columbia Railroad was offered for sale in Columbia in January, 1828; and next year trains operated from Charleston to Hamburg. The Missouri Compromise had already fixed the boundary between free and slave States. Webster and Hayne debated in 1830. In 1831 William Lloyd Garrison established *The Liberator*. In 1832 South Carolina attempted nullification of the tariff acts, and the Clay compromise was signed in March, 1833.

Dr. Wm. A. McDowell was called to become professor and financial agent for the Seminary in December, 1832, from his pastorate at Third Church, Charleston. Dr. McDowell declined, writing: "In the present awful crisis everything in our state is at this

⁶⁹*Semi-Centennial Volume*, op. cit., p. 287.

moment in a state of agitation. All is uncertainty. . . . I fear God's purpose is to scourge rather than bless us at the present moment . . . to embark such an undertaking [the raising of a large endowment] is appalling. In this situation I cannot materially help you by ac-



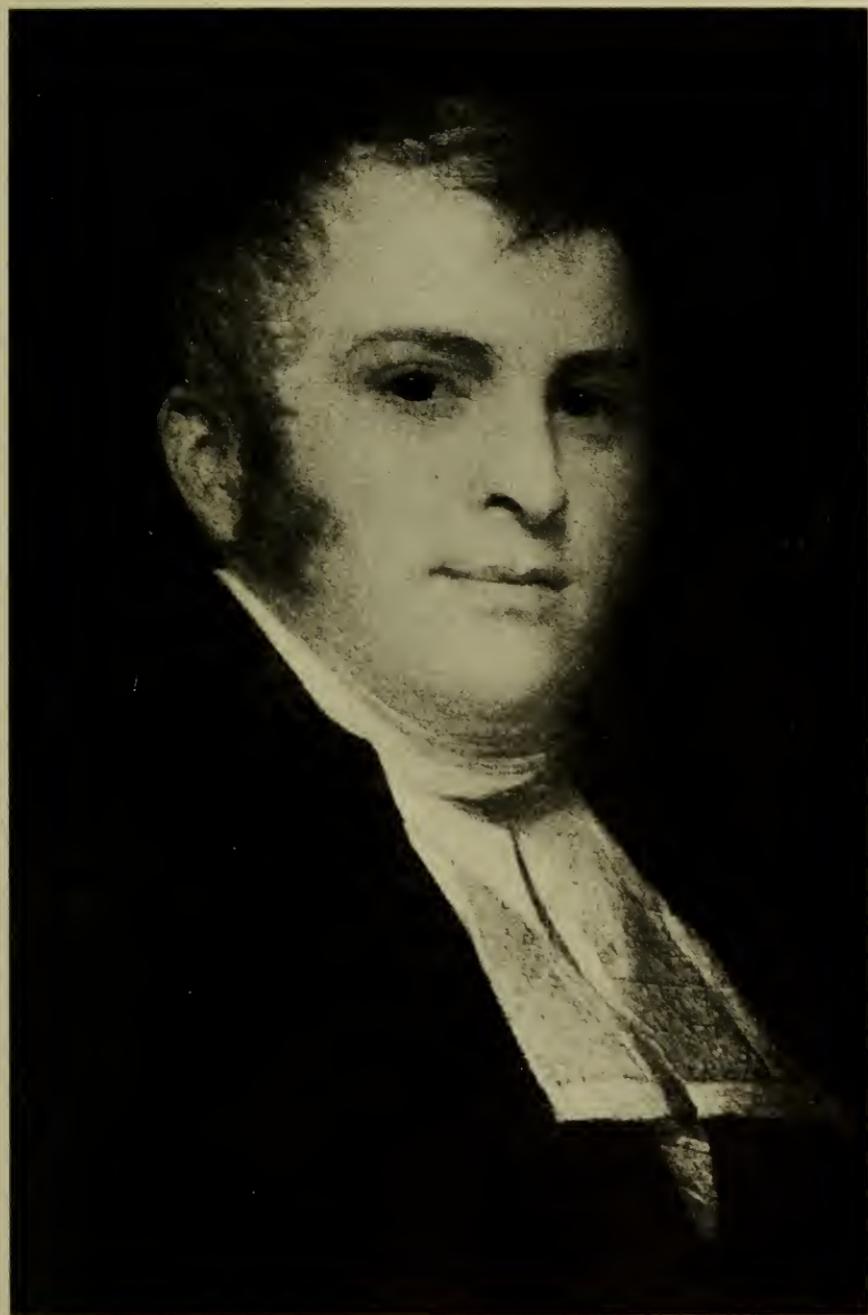
An Oak Tree, Atlanta Campus

cepting your appointment."⁷⁰ A year later Dr. McDowell resigned his pastorate and moved to the North to become Secretary of Assembly's Home Mission Committee.⁷¹

⁷⁰Wm. C. Robinson, *op. cit.*, page 22.

⁷¹George Howe, *op. cit.*, Vol. II, page 454.

Economic and social problems were indeed to prove trying, but the faith of Dr. George Howe was to be justified. The tender plant was to outlive the economic order that caused the political strain in 1832, just as Augustine's *De Civitate Dei* outlived the fall of Rome. Dr. Howe and his fellows were able to "transmit to the men of the next generation an institution which will bless them and the world." Their seedling was destined to become a tree.



DR. AARON WHITNEY LELAND

CHAPTER II

THE SEMINARY IN THE OLD SOUTH

1831-1850

Faculty

DR. AARON W. LELAND was called to the professorship of Theology by the synod in November, 1833. He began teaching in January, 1834. Like the two other professors, he had New England antecedents. His family had lived there since the middle of the seventeenth century. His ancestry shows several ministers, reaching back to John Leland, Chaplain to Henry VIII and Royal Antiquary. After graduating at Williams College in 1808, Aaron Whitney Leland came to Mt. Pleasant, across the Cooper River from Charleston, to teach. In April, 1811, he became a candidate under Harmony Presbytery, and was ordained evangelist May 2, 1812. So acceptable was his ministry that he was called and installed pastor of the First Church, Charleston, in 1813. He received an honorary Master of Arts degree from Brown University in 1814 and, in 1815, the Doctor of Divinity degree from South Carolina College. He was moderator of the Old School Assembly in 1850. In 1856 he was transferred, with his hearty approval, to the chair of Sacred Rhetoric and Pastoral Theology, where he labored until 1863.

"Dr Leland was magnificently endowed with natural gifts, both mental and physical. In manly beauty, dignity and grace, he was the admiration, in his youth and early manhood, of all who knew him; and with a mind vigorous and strong, and well stored with knowledge, and an imagination vivid and powerful, coupled with a heart susceptible of the most intense emotion, he could attract and impress all who came within the charmed sphere of his influence."¹ He served for thirty years in the Seminary until disabled by a stroke of paralysis on October 11, 1863. From January, 1834, to December, 1836, the First Presbyterian Church in Columbia was served

¹Joseph Bardwell, *Semi-Centennial Volume*, op. cit., p. 207.

by Dr. Leland as minister. He published sermons in the *Southern Preacher*. He succeeded, during the vacation periods, in gathering considerable funds for the Seminary, and thus placed it upon a sound financial basis.

Dr. Charles Colcock Jones succeeded Dr. Goulding in 1836 as Professor of Ecclesiastical History and Church Polity. He served until 1838, returned to the same service in 1848, and continued until 1850. Here was a truly great Christian. His pioneer work for the slaves gained him, throughout the church, the title "Apostle to the Negroes."

This ministry will be discussed presently. Here let his life be briefly noted. Born December 20, 1804, at his father's plantation, Liberty Hall, Liberty County, Georgia, he was presented in infancy by his mother and baptized by Rev. Cyrus Gildersleeve, pastor of Midway Church. His mother was a Girardeau, of the South Carolina Huguenots. Bereft of father at two, and of mother at five, the boy was reared by a godly aunt and his uncle Captain Joseph Jones. Sunbury Academy, under Rev. William McWhir, D. D. furnished his early education. He began work in Savannah at fourteen, continuing to study in the evenings. At seventeen he united with Midway Church on profession of faith. The pastor urged his considering the ministry. He came to the conviction that he should so use his life. At the age of twenty he entered Phillips Academy, Andover, Massachusetts, and two years later (in 1826) Andover Theological Seminary. After three years there, he went to Princeton Seminary for eighteen months. In 1830 he was licensed by New Brunswick Presbytery. That year he returned to Liberty County, married, and on May 31, 1831, was called as pastor to the First Presbyterian Church of Savannah. After eighteen months he resigned his charge, leaving happy memories with his people, and gave himself to work for the Negroes in his own section. This was an unheard of step for a minister to take. Being wealthy, Jones could support himself. He stirred the church to a consciousness of the spiritual destitution among the Negro servants. He was the first of three men, the others being Adger and Girardeau, who were elevated by their brethren to professorial chairs in the Seminary after having given their ministries largely to work for the colored slaves. In 1838 he returned to labor among the slaves for ten years, the prime of his life. He organized the Association for the Religious Instruction

of the Negroes and was its secretary. His book on this subject and his annual reports were extensively read. He wrote a catechism widely used throughout the South.² It was translated into Armenian and Chinese. Resulting from his Seminary teaching, a volume on the church was issued.³ He resigned the chair at Columbia a second time to succeed Dr. William A. McDowell as Secretary of the General Assembly's Board of Home Missions, and moved to Philadelphia. Exposure in his Negro work had undermined his health, and for that reason he resigned and returned to his plantation in 1853. But he toiled on for the Negroes, and in spite of physical weakness, poured forth a plea for them before the first General Assembly of the Presbyterian Church in the Confederate States in 1861. With clear mind but steadily weakening body, he lived on until March 16, 1863. His body rests in Midway cemetery. While at the Seminary he often presented the Negro cause to the students, and he organized in Columbia a Negro Sunday school of two hundred pupils. As a cultured gentleman, as a steward of wealth, as a preacher, teacher, and church executive, Dr. Jones excelled. However, his love for the slave brother-in-black sets him among the great heroic hearts who have sacrificed self to service in a mission to needy men. This was in an intellectual atmosphere that found some leaders attempting "to prove by deductions from science that the Bible doctrine of the unity of the races was not true, that Negroes belonged to a different species, and were not human—." "While rationalism on the part of the abolitionists rejected the scriptures 'because they do not denounce slavery as a sin'; radicalism on the part of the ethnologist attacked the authority of the scriptures 'because they teach us that the Negroes are human beings, fellow-creatures of God, and that though in God's providence they are slaves, God requires that we care for them as brethren'."⁴ In such an age C. C. Jones resigned the pastorate in a fashionable city church to become "the Apostle to the Negroes."⁵

²Some of his annual reports are preserved at the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N. C.

³See literary appendix.

⁴William Sumner Jenkins, *Pro-Slavery Thought in the Old South* (1935), p. 239.

⁵*Semi-Centennial Volume, op. cit.*, p. 195.

*Physical Equipment and Institutional
Life of the Period*

Life in the old South has been pictured through a sentimental haze. Romantic fiction has found an allure in the splendid, idle forties. During these days the Seminary quietly carried on its teaching. Dr. Howe and Dr. Leland, in 1836, defend themselves for avoiding the theological and social debate of the day. "Some will not be satisfied until we enter deeply into the agitating questions of party . . . until we cause the discordant notes of theological warfare to issue from these walls where that quiet should reign in which alone the studies of the institution can be successfully pursued. We have thus far felt that we have something more important to do."⁶ At first the institution was somewhat crowded in its Southern mansion. Dr. Howe mentions the third-story low ceilings as uncomfortable for tall students. When the professors were housed elsewhere, the students occupied the ground floor also, leaving the middle story for lecture room and chapel. J. L. Merrick records under date of April 22, 1831: "Removed from the room which I have hitherto occupied in the Seminary in conjunction with a brother classmate, to one of the little rooms designed for a single student which have recently been fitted up here."⁷ The gardener's house became a dining room. J. Leighton Wilson, years later, in paying tribute to Dr. Howe referred thus to the Seminary plant: "If the speaker ever knew what consecration to God meant, it was while he and this venerable father were kneeling in prayer in the foundation room of the Seminary building. To his memory even in the deepest wilds of Africa, that southwest corner room has always been a place of peculiar sanctity."⁸

An interesting insight into the life of the students is afforded by the following extracts from Merrick's diary:

⁶Archives, Vol. II, p. 1160. Quoted by Wm. C. Robinson, *Columbia Theological Seminary and the Southern Presbyterian Church*, p. 36.

⁷Diary of J. L. Merrick, *op. cit.*

⁸Semi-Centennial Volume, *op. cit.*, p. 166. This reference must have been to Dr. Howe, whose semi-centennial was being celebrated. Howe was born in 1802, J. L. Wilson 1809, and J. B. Adger 1810. By error it is taken as a reference to Dr. Adger in *Seminary Bulletin*, Feb., 1931, and in *Memoirs of J. Leighton Wilson*, p. 40.

"Jan. 30, 1831. Sabbath Eve. Interested highly with the preaching today. Subject in the forenoon—Growth of moral character—afternoon scriptural narrative of John the Baptist and Herod, amplified and contrasted.

"Feb. 6, 1831. Sabbath afternoon. No public worship today in consequence of a snow storm. This is the first snow I have seen in Carolina. It has been snowing all day and the snow is now two or three inches in depth. It is, I am told, rather unusually severe for this place. Yet I was astonished after being told, after putting on my cloak and hat for the purpose of going to meeting, that there would be no public service in consequence of the inclemency of the weather. It appears to me very strange that so moderate a storm should prevent the public worship of God, especially as the sanctuary is just at the door of the congregation.

"Feb. 24. Thursday. This is the day for fasting and prayer for Colleges and Seminaries of learning in our land. In the afternoon our Professors met us in our chapel room where we enjoyed an interesting and I trust a profitable season. I remembered the revivals of '27 and '28 in Amherst College of which I was then a member, and the seasons of refreshing among Christians there about this season in the two succeeding years. O that the Lord would bless that institution this year also with a glorious and powerful revival of pure and undefiled religion. O that the prayers offered for that college today may be speedily answered, yea, more than answered for the Redeemer's sake.

"March 31, 1831. Our usual prayer meeting this evening was very fully attended, solemn and interesting. The pastor of the Presbyterian church in this place, and three other clergymen were present. Appearances seem more favorable now than for several weeks past. May the blessing of the God of Jacob be upon us.

"April 9. At eleven A. M. repaired to the chapel of the college in this city to hear the Rev. Dr. Beaman of Troy, N. Y. who addressed the young men in college in compliance with an invitation received from them requesting him to address them. Dr. Beaman took for his text Zech. 2:4: 'Run, speak to this young man'.

"April 10. Sabbath. Dr. Beaman preached this morning from Mal. 3:18, with his characteristic ability and heart reaching power. He discusses his subject and unfolds eternal things with all the cool deliberation and sound reasoning with which he would demon-

strate a proposition of Euclid, yet with such solemnity and evident sincerity and with such peculiar pathos too, that truth in his hand appears 'fair as the moon, clear as the sun and terrible as an army with banners'.

"*Sabbath morn. 17.* A most beautiful morning—the very youth of summer. All around is brightness and beauty, serenity and melody. As the natural sun cheers and enlightens the earth how much more may the Sun of righteousness rejoice and illumine the souls of His people this day. May the eyes of the impenitent be unsealed this day to behold the glory and loveliness of Jesus and their souls adore the King of salvation.

"*May 9. Monday.* Returned this morning from a Methodist Camp meeting held ten miles from Columbia and to which in company with some of the brethren of the Seminary I repaired on Saturday morning last. A kind friend in town took us in his carriage to the meeting, provided for our refreshment during our stay and brought us back—all gratis. May God reward him not only in this life but give him the reward of the righteous in the world to come. The meeting was conducted orderly, and I trust the blessing of God will attend it. The presiding Elder stated that there was one hopeful conversion yesterday—others were inquiring. The conversion of one soul in the light of eternity will appear to have been a work of no less than infinite magnitude and of everlasting glory.

"*May 25, 1831.* In the forenoon met in the chapel to pray for the General Assembly of the Presbyterian Church now in session in Philadelphia. In the afternoon the exercises had more particular reference to the students in this Seminary.

"*Evening.* This evening several of the brethren met in my room for prayer. We confessed our faults one to another, and prayed one for another. Our hearts flowed together; the Holy Spirit seemed present to bless; it appeared to be a little reviving in our midst. I think that we are all desirous of living more to the glory of God than we have done . . . Lord Jesus, aid us.

"*June 2, 1831.* Last evening attended service in the Catholic church. Bishop England of Charleston delivered a lecture preparatory to the celebration of the Eucharist this day."⁹

⁹Diary of James Lyman Merrick, *op. cit.*

Before the Seminary's opening, committees from the Board began collecting books for the library. Each presbytery appointed such a committee in 1829, and about three hundred volumes were collected. In Dr. Howe's brief *History of Columbia Theological Seminary* in the *Semi-Centennial Volume* he recounts the growth of the library. Dr. Howe acted as librarian. By 1850 there were 4,582 volumes. The library was housed on the third floor.

The endowment grew slowly through these early years. The Presbytery of Charleston Professorship came to be called the South Carolina Professorship. A Georgia Professorship was early established. Current expenses were provided by contributions, which from 1828 to 1848 amounted to \$18,763.30 from South Carolina and \$2,070.83 from Georgia. For buildings during the same period South Carolina contributed \$10,436.84 and Georgia \$105.00; for the library South Carolina gave \$3,057.35 and Georgia \$589.00; and for permanent funds South Carolina gave \$32,436.81 and Georgia \$18,419.70. In 1833-35, \$12,052 was realized above expenses from a solicitation in the North. More had been pledged, but New York businessmen seem to have had a depression about then, which interfered with collections. Boston paid all pledges. The Lanneau, Telfair, Joseph Ellison, Sarah Fabian, Nephew, Blair, and Douglas Scholarships witness the names of donors. The Congregational and Presbyterian Scholarship, founded by the Ladies Education Society of Charleston, bears witness to the close relation existing between these denominations in the period during the existence of the "Plan of Union." Dr. B. M. Palmer, Sr., chairman of the Board of Directors for a time, was pastor of the Circular Congregational Church, Charleston.

The class rosters are given in the appendix. Dr. Howe could state that only a few students had failed to enter the ministry. It is noteworthy that students came in this period from Nassau Hall (Princeton), Franklin College (University of Georgia), Union College (N. Y.), Charleston College, South Carolina College (University of S. C.), Dartmouth College, Yale College, Miami University, Washington College (Pennsylvania), Middlebury College, Knoxville College, Oglethorpe University, Davidson College, University of Alabama.

In 1832 the synod authorized application for a charter. Decem-

ber 20, 1832, the Legislature of South Carolina incorporated a board of directors.¹⁰ Charges that the faculty sympathized with New School theology, which shaded off into Unitarianism in New England, began to be whispered and found publication in the *Times and Gazette* in Columbia. The professors asked the Board to examine them in order to silence the rumor. This the Board did and published a vindication of the faculty from the charge of unorthodoxy. Dr. William C. Robinson suggests that this action saved the Southeast to Old School Presbyterianism.¹¹ About this time the Old School-New School question was being contested. The synod of 1838, meeting in Columbia, adopted a long paper by Dr. J. H. Thornwell favoring the Old School position, in which one paragraph contains the following: "And for the satisfaction of those brethren who have been perplexed with anxiety and doubt in regard to the Theological instruction which is given in our Seminary, we, the members of this Synod, including the Professors of the Theological Seminary, do pledge ourselves that no contrary doctrines shall be taught in that Seminary, or in our pulpits."¹²

The synod of 1839 heard Rev. M. Atkinson of the Synod of Virginia and Rev. D. McNeill Turner, '37, of the Synod of North Carolina regarding a proposed merger of Union and Columbia Seminaries. If the institution could be located in the territory of the South Carolina and Georgia Synod, the project was favored, but not for a location closer to Princeton Seminary.¹³

Church Extension and Evangelism

Presbyterianism continued to grow rapidly from 1831 to 1850. The Southwest was particularly the territory in which there was an extension of the Southern culture in which Columbia Seminary had a place. Tombigbee Presbytery (Miss.) was organized in 1828; St. Louis and St. Charles Presbyteries (Mo.) in 1829; Clinton Presbytery (Miss.) in 1831; Good Hope Presbytery (Ga.) in 1833, which was called Flint River after 1835; Nashville (Tenn.) in 1834; Arkansas in 1834; Tuscaloosa (Ala.) in 1834; Louis-

¹⁰W. C. Robinson, *op. cit.*, p. 23.

¹¹*Ibid.*, p. 21.

¹²George Howe, *op. cit.*, Vol. II, p. 570.

¹³*Ibid.*, p. 573.

iana (from Amite) in 1836; Florida in 1840; Indian (Indian Ter.) in 1840; Holly Springs (Miss.) in 1841; Chickasaw in 1842; East Alabama in 1841; Cherokee (Ga.) in 1843; Potosi (Mo.) in 1843; Upper Missouri in 1843; New Orleans in 1844; Brazos (Tex.) received in 1844 (organized April 3, 1840);¹⁴ Knoxville (Tenn.) in 1846; Creek Nation (Indian Ter.) in 1848; Washita [or Ouachita] (Ark.), in 1848; Maury (Tenn.) in 1849; Tuscumbia (Synod of Nashville) in 1849; and Memphis (Tenn.) in 1850. In this extension Columbia Seminary alumni took an increasing part.

In 1841 the Board declared the purpose in the Seminary's establishment had been "a desire to raise up a qualified and native ministry to supply the destitute places and to preside over the extant churches."¹⁵ Most graduates became pastors and mission pastors, and their lives were spent in quiet and routine ministerial labors. The first name in the first class is that of James McEwen Hall Adams. His life is typical. He wished to become a foreign missionary, but on account of his family's health he felt he should remain in America. Licensed after his graduation by Bethel Presbytery in 1833, and ordained the next year as evangelist, he soon moved to Unity and Bethel churches in North Carolina, thence after a time to Third Creek Church, Rowan County, North Carolina. For a time he served in Asheville, North Carolina, then in Yorkville (now York), South Carolina. He was largely responsible for the organization of Allison Creek Church, South Carolina, February 4, 1854. While in Yorkville he taught in what his biographer calls Yorkville College (Yorkville Female Academy). There he died, in 1862, aged fifty-two years, having labored twenty-nine years as a minister.

Biographical information concerning 69 of the 141 graduates through 1850 shows that from the 69 there were 36 men who ministered for some time in the Southwest—including Florida but excluding South Carolina and Georgia. This was supplying the call from the new territory. Of this 69 a good number went as foreign missionaries; three went to Massachusetts, Connecticut, and Illinois; and one to Ireland. Three were Baptists and became ministers in that denomination. Seven became home missionaries in South Caro-

¹⁴W. S. Red, *The Texas Colonist and Religion*, p. 101.

¹⁵W. C. Robinson, *op. cit.*, p. 11.

lina and Georgia. So the number from the 69 who possibly served as pastors in only the two States is reduced to less than twenty.

We are reminded that pioneer conditions still existed by an interruption that occurred in the preparation for the ministry of James R. McCarter. He attended the Manual Labor School near Laurensville, Georgia, known as Gwinnette Institute, preparing to enter Franklin College (University of Georgia). "In 1836, when the Creek Indians raised the war whoop in western Georgia and eastern Alabama, he laid aside his books and shouldered his musket and knapsack, and, under Capt. Garmany of Gwinnette County, marched to meet the dusky foe."¹⁶ He finished his preparatory study and college course later, and then graduated from Columbia Seminary in 1845.

The missionary urge was strong in these days when a new country was being settled. Rev. A. R. Banks, class of 1835, wrote, "Having our attention directed to the destitutions of the West, Brother Gray [W. A. Gray, 1835] and the writer in the following year, 1836, came to the West. After surveying the field thoroughly, laboring as a domestic missionary in Arkansas and Mississippi, Mr. Gray located finally at Ripley, Miss., where he remained the rest of his life, about forty years."¹⁷

The Reverend Mr. Banks is reported to have spent the night with Colonel Shreve, the founder of Shreveport, Louisiana, in 1836, and to have preached at Overton in 1838 and Minden in 1840.¹⁸ Under the American Home Missionary Society, A. R. Banks continued to work in Arkansas for almost thirty years, traveling on horseback, swimming creeks and rivers, sleeping in the open. He organized more than twenty churches.¹⁹ In 1837 or 1838 he organized a church at Spring Hill, the third church in Arkansas. His son, Harry H. Banks, '61, was the first native-born Arkansan to enter the Presbyterian ministry.²⁰

Joseph D. Porter finished at the Seminary in 1848. He went to Alabama and preached for some years. In 1868 Central Texas Presbytery received him, where he worked among frontier settlements

¹⁶*Semi-Centennial Volume, op. cit.*, p. 321.

¹⁷*Ibid.*, p. 282.

¹⁸Louis Voss, *Presbyterianism in New Orleans and Adjacent Points*, p. 17.

¹⁹E. T. Thompson, *Presbyterian Missions in the Southern United States*, p. 80.

²⁰*The History of Presbyterianism in Arkansas, 1828-1902*.

and destitute churches. In 1874 he became a member of Eastern Texas Presbytery, and spent two years building up the Augusta Church and organizing Cochim Church. "In 1876 he became the evangelist for the southeastern counties of the Presbytery. In this work he continued two years, building up decaying churches, searching out isolated saints and preaching at many points never before visited by a Presbyterian minister. His extended missionary explorations on horseback into the distant and almost inaccessible interior were of great value in guiding the work of the Presbytery. . . . While on the way to Presbytery, alone by the wayside, with no friend to close his eyes, he was taken ill (probably of heart disease) and died in 1879."²¹

Some churches which have become centers of Presbyterian strength were organized by Columbia men who went out during this period. Meridian, Mississippi, and Birmingham, Alabama, will serve as examples. Frequently the pastor in an older church exerted a missionary influence by sending out colonies. Of Rev. William Banks, '40, pastor of Catholic Presbyterian Church, Chester District, South Carolina, it is recorded: "During the twenty-nine years in his first pastorate he received over 700 persons into the Church, baptized over 1,100 infants, was instrumental in bringing into the ministry eleven young men, and dismissed five colonies that settled in the West and formed churches."²² Dr. Howe quotes figures from the 1880 census showing that 50,195 residents in Georgia were born in South Carolina; 35,754 residents in Alabama were natives of South Carolina; 18,522 in Florida were born in South Carolina; 31,157 in Mississippi, 2,637 in Missouri, 11,698 in Tennessee, 22,124 in Texas, and 15,107 in Arkansas were born in South Carolina. Only 42,182 residents of South Carolina were born elsewhere, so migration is evident. In the year 1860, 277,000 white persons lived in South Carolina, while 470,257 born in the State lived elsewhere.²³ This movement from South Carolina and Georgia was in flood tide in the thirties and forties. The young ministers accompanied the people. The biographical information available does not give a true picture because the information was largely gathered

²¹*Semi-Centennial Volume, op. cit., p. 349.*

²²*Ibid., p. 228.*

²³F. D. Jones and W. H. Mills, *History of Presbyterian Church in South Carolina since 1850*, p. 40.

in South Carolina without complete sources from the more western States.

I. S. K. Axson, D.D., '34, was pastor at Independent Church, Savannah, 1857 to 1891, a period of thirty-four years. He married Woodrow Wilson and Ellen Louise Axson, daughter of his son, Rev. Samuel Edward Axson, '58, at Savannah, on June 24, 1885.²⁴ George H. W. Petrie, D.D., '34, was successively pastor at Williamsburg Church in Kingstree, Cheraw, and Darlington, South Carolina; Marietta, Georgia; the Huguenot Church in Charleston; and served a very long pastorate at Montgomery, Alabama. W. C. Dana, D.D., '35, served one church in Charleston from 1835 until his death in 1880, a period of fifty-five years. Donald McQueen, D.D., '36, served as pastor at Sumter from 1837 to 1879, fifty-two years.

John Leyburn, D.D., '36, was also a student at Union Seminary, Virginia. His brother died in Greece after years as a missionary. Dr. Leyburn was Secretary of the Executive Committee of Domestic Missions, 1861-63, and Secretary of the Publication Committee, 1863-65.

James Caldwell Brown, D.D., '39, settled that year in Valparaiso, Indiana. "Not less than a thousand souls there and in the country round acknowledged him as their spiritual father. Nearly every Presbyterian church within a circuit of thirty miles was organized by him. He was known to ride sixty miles to preach to a poor Presbyterian widow and her family, in a destitute neighborhood."²⁵ He served as General Agent of Chicago Theological Seminary, and preached for a time in Dr. McPheeters's church in St. Louis and at South Bend, Indiana, until his death in 1862.

In the gold rush of '49 a Columbia Seminary alumnus went to California, not to get gold but to give the gospel. James Woods, '41, who became a pioneer Presbyterian minister in that State, is probably correctly identified as a Columbia alumnus. James Woods organized the Presbyterian church in Stockton, "and has zealously labored as a missionary almost over the whole coast, and been instrumental in organizing or assisting a number of congregations."²⁶

Neill McKay, D.D., '41, served Terzah, Sardis, and Buffalo

²⁴Folder published by Independent Presbyterian Church, Savannah, Ga.

²⁵*Presbyterian Encyclopaedia*, op. cit., p. 105.

²⁶*Ibid.*, p. 667.

churches in North Carolina for a long pastorate. A. A. Porter, D.D., '42, served in Green County, Alabama; in Charleston as assistant at Second Church; at Selma, Alabama; as editor of the *Southern Presbyterian*; at Greenville, South Carolina; and upon request of the Committee of Domestic Missions made a tour of inspection in Texas, which resulted in the Committee's urging him to go to Austin, Texas, to take charge of the church there.

Henry Newton, '45, began his ministry serving New Hope and Danielsville churches in Madison County, and Hebron, New Lebanon (later Homer), and Turkey Creek in Franklin County, Georgia. Ordained in 1847 at Thyatira, he began in 1852 supplying Thyatira, Concord, Sandy Creek, and later Pleasant Grove. He preached frequently in private homes and schoolhouses and ministered to the Negroes. In 1860 Jefferson was substituted for Sandy Creek, and in 1866 Gainesville for Pleasant Grove. He lived in Union Point from 1870 to 1890, and organized the church there in 1872. He also organized Oakland in 1874, and Penfield in 1876. From Union Point he served Bethany, Woodstock, Monticello, Sharon, and Crawfordville. Moving to Athens in 1890, he served Harmony Grove, Danielsville, New Hope, Mt. Hermon, Bogart, and Mizpah until his health failed in 1897.²⁷

Arnold W. Miller, D.D., '48, served Chester, South Carolina, Charlotte, North Carolina, Petersburg, Virginia, and a long pastorate at Charlotte First Church.

In 1852, Groves H. Cartledge, '48, became minister of Hebron and New Lebanon (Homer) churches in Hopewell Presbytery. For forty-seven years he continued in that one pastorate, which was only about twenty-five miles from the place of his birth. He wrote his autobiography and published a volume of sermons. Declining other calls, he built up the two strongest country churches in the presbytery and became a great influence for good in the lives of the people. Two sons entered Columbia Seminary and one grandson is, at the present writing, a professor there. His pastorate is probably the longest in the history of the synod.²⁸

Dr. Thomas A. Hoyt, '49, became pastor of First Church, Louis-

²⁷Letter from Miss Virginia Newton, Athens, Ga., under date of August 18, 1936.

²⁸James Stacy, *A History of the Presbyterian Church in Georgia*, see chapter on Incidents.

ville, Kentucky; First Church, Nashville, Tennessee; Detroit, Michigan; and Philadelphia, Pennsylvania. He was moderator of the Southern Assembly in 1880.²⁹ H. W. Rogers, '50, helped in organizing Seguin and Cibolo (Rector's Chapel) churches in 1852, San Marcos in 1853—all in Texas.

The Presbytery of Florida was organized in 1840, containing Richard M. Baker, '39, as one of its seven ministers. The Presbytery of Cherokee, Georgia, was organized in 1843, with I. W. Waddell, Lexington Class in 1829, as one of its four ministers. When the Synod of Georgia was organized in 1845 with fifty-three ministers, we find Columbia alumni as follows:

PRESBYTERY	MINISTERS	ALUMNI
Hopewell	19	H. C. Carter, Lexington Class in 1829 F. R. Goulding, '33 G. H. W. Petrie, '34 Homer Hendee, '44
Georgia	10	John Winn, '37 C. C. Jones (Faculty) I. S. K. Axson, '34 John Jones, '39
Flint River	11	Thomas Goulding (Faculty)
Florida	6	James Phillips, '39
Cherokee	7	R. M. Baker, '39 W. H. Moore, '44 I. W. Waddell, Lexington Class in 1829 ³⁰

Seminary graduates organized or served as first pastors for the following churches between 1831-1850:

Orangeburg	1835	Legare, I. S. K., '34
Aveleigh, Newberry	1835	Ketchum, R. C., '36
Lancaster	1835	Thornwell, J. H. (Faculty)
Mt. Morial	1836	Fraser, M. D., '34
Smyrna	1838	Ketchum, R. C., '36
Salem (Union County)	1840	Monroe, A. H. (H. A. Munroe '40)
Unionville	1841	Monroe, H. A., '40
Reedy Creek, Pee Dee Presbytery	1841	Brown, Joseph, '39 (J. C. Brown, '39)
Marion	1841-1852	Frierson, D. E., '42
Mt. Tabor	1841	Chandler, A. E., '49
Boiling Springs, Barnwell District	1842	Thornwell, J. H. (Faculty)
Spartanburg, First	1843	Holmes, Z. L., '42
Mt. Bether	1846	Gaillard, S. S., '45
Mt. Calvary, Enoree Presbytery	1846	Stewart, C. B., '44
Glebe St., Charleston	1847	Porter, A. A., '42
Greenville, First	1848	Gaillard, S. S., '45
Washington St., Greenville	1848	Gaillard, S. S., '45
Manning	1847 and 1856	Reid, W. M., '33

²⁹S. M. Tenney, *Souvenir of General Assembly* (1924), p. 45.

³⁰James Stacy, *A History of the Presbyterian Church in Georgia*, pp. 41-47.

This list is only for South Carolina and contains merely a few names culled from the records.

In 1813 the whole territory of the new Synod of South Carolina and Georgia contained only 32 Presbyterian ministers. In 1829, the year the Seminary first operated, there were 73 ministers in the synod, and Alabama had been cut off. In 1850 the Synod of South Carolina contained 76 ministers; and the Synod of Georgia, which had been made a separate synod in 1845, contained 61 ministers in 1850. Many ministers had gone to the West. The Synod of South Carolina in 1839 expressed the opinion that the Seminary had been a means for bringing twice as many young men into the ministry as would have come without its establishment. In 1841 the faculty reports 41 of the 80 Seminary graduates in the Synod of South Carolina, and 21 in near-by synods; and in 1844 they report of the 95 who had finished the Seminary that 49 were in South Carolina and Georgia and 22 in other synods.³¹

In the territory of the present Synod of Arkansas men located as follows from the classes up through 1850:

James R. Gilland, '40, Camden, Ark., 1869.

M. A. Patterson, '41, Mt. Holly, Ark., 1860-1881.

G. W. Boggs, '45, Clarendon, Ark., 1896; Helena, 1897-1898.³²

The Columbia graduates seem to have sought opportunity to have Rev. Daniel Baker in their churches during this period. There are recorded letters expressing such a desire, and accounts given about wonderfully successful evangelistic services.

"Daniel Baker," says Dr. J. M. Wells, was "*the Evangelist of our Church.*"³³ He was not a Columbia man and so his eventful career cannot be discussed here. Being invited to supply the First Presbyterian Church of Columbia during the lack of a pastor, he preached there for about three months in 1833. Previously he had conducted union services in Columbia. The journal of a theological student recounts the services in Columbia, from May 8, 1832, through May 27. About a hundred became converts, and some forty were received into the Presbyterian church alone.³⁴ Daniel

³¹George Howe, *op. cit.*, Vol. II, p. 429. *Bulletin Columbia Theological Seminary*, Feb., 1931, p. 17-c.

³²Records at Historical Foundation, Montreat, N. C.

³³J. M. Wells, *Southern Presbyterian Worthies*, p. 97.

³⁴George Howe, *op. cit.*, Vol. II, p. 498.

Baker resigned the pastorate of Independent Church, Savannah, in 1831 and devoted himself to evangelistic efforts. He preached all over South Carolina, Georgia, and the country west to Texas, where he was founder of Austin College. Preaching in the Episcopal and Baptist churches at Beaufort, South Carolina, in 1831, he led over two hundred to unite with those churches. Twelve of these entered the ministry, two of them became Episcopal bishops, one of China and one of Georgia. Six of those who became ministers had been practicing lawyers. Robert Barnwell, afterwards president of South Carolina College, made confession of faith at this time.³⁵ While Baker was the mouthpiece, the evangelistic efforts were seconded by many Columbia men.

Influence upon Thought, Life, and Literature

The Southern Presbyterian Review was established by Dr. George Howe, Dr. J. H. Thornwell, and Rev. B. M. Palmer, '41, in Columbia, June, 1847. J. Leighton Wilson, '33, J. L. Girardeau, '48, A. A. Porter, '42, and others were frequent contributors.³⁶ Thomas Magruder, '35, was editor for some time around 1839 of the *Southern Christian Sentinel*, which was the organ for the protesting ministers in the New School controversy.³⁷

The literary work of Columbia men in this period may be observed by reference to the literary appendix. George Howe and C. C. Jones of the faculty published during this period. J. Leighton Wilson, '33, contributed to the *Missionary Herald*, and he and Merrick, '33, and Adger (later on the faculty) were extensively engaged in literary work on the foreign field. Francis R. Goulding, '33, son of the first professor, published his first work in 1848 in Philadelphia. He later published several books. *The Young Marooners* required three editions its first year and was reprinted by six English firms. It has been translated into several European languages and is in print as a children's book, until the present day. Joel Chandler Harris in his introduction says, "It has become a classic."³⁸

³⁵George Howe, *op. cit.*, Vol. II, p. 556 and J. W. Mills, *op. cit.*, p. 97 forward.

³⁶J. B. Adger, *My Life and Times*, p. 229.

³⁷George Howe, *op. cit.*, Vol. II, p. 571, p. 578.

³⁸F. R. Goulding, *The Young Marooners*. See Introduction by Joel Chandler Harris.

F. R. Goulding served Concord and Harmony Churches in Sumter County, South Carolina, upon graduation. After a year he became pastor at Greensboro, Georgia, and after two years was called to Washington, Georgia. Later he became an agent of the Bible Society. In 1842 in Eatonton, Georgia, he invented a sewing machine that was used in 1845 before Howe obtained a patent. In 1843 the Reverend Mr. Goulding moved to Bath, Georgia, where he wrote *The Young Marooners*. He moved to Kingston, Georgia, and conducted a boys' school. Here his wife died.

In 1855 he married a second time and moved to Darien and Baisden's Bluff Churches. There he wrote *What Is Light?* In 1862 when Darien was burned by Federal forces, he moved to Macon and opened a school for young ladies. There he published *Soldier's Hymn Book* and *Self-Helps and Practical Hints for the Camp, the Forest, and the Sea*. After the War he moved to Roswell, Georgia, where he wrote *Marooners' Island*, *Frank Gordon*, and *The Woodruff Stories*. He died Aug. 22, 1881.³⁹

W. C. Dana, '35, S. R. Brown, '38, Charles A. Stillman, '44, and G. H. Cartledge, '48, published something during this period, and Girardeau and Palmer graduated, but published no books until later.⁴⁰ William Edward Screven, '47 (son of Rev. J. O. Screven who was pastor of Sunbury Baptist Church and grandson of General James Screven for whom Fort Screven is named), published a small volume on the *Relations of Christianity to Poetry and Philosophy* (1847) and dedicated it to Dr. George Howe.⁴¹

In the winter of 1833-34 Professor Ebenezer Porter, D.D., of Andover Theological Seminary, delivered a series of lectures for the Seminary upon homiletics. The lectures were subsequently published and much used as a textbook. After 1841 Dr. J. H. Thornwell preached regularly in the South Carolina College chapel and often lectured upon various subjects. In 1845 he published a book on the Apocrypha. About 1840 he had issued two pamphlets. Thornwell was professor of Logic and Belles Lettres at South Carolina College after 1838. Neill McKay, D.D., '41, became a founder of the *North Carolina Presbyterian* and served as trustee of the Uni-

³⁹Mildred Lewis Rutherford, *The South in History and Literature*, p. 191.

⁴⁰See Literary Appendix.

⁴¹*Semi-Centennial Volume*, op. cit., p. 358.

versity of North Carolina. The students of the "Southern Theological Seminary" began to publish *The Banner of the Cross* November 1, 1834, to stimulate interest in the Seminary and the cause of missions.⁴²

Education

South Carolina Presbyterians were endowing a professorship in Oglethorpe University during this period. The education of children was still often within the province of the minister, and many Columbia men taught academies. The preacher was still a "dominie." I. S. K. Legare, '34, built up a flourishing female college at Orangeburg around 1845. A. R. Banks and his wife conducted the female seminary at Spring Hill, Arkansas, beginning about 1838, which furnished the young women of southwest Arkansas educational facilities.⁴³ William Curtis, LL.D., '44, was a Baptist and became a Baptist minister. He and his father established Limestone Female Seminary soon after his graduation. B. M. Palmer, D.D., LL.D., '41, was in later years to take a leading part in the founding of Southwestern Presbyterian University, now at Memphis. Charles A. Stillman, D.D., '44, helped to educate a slave bought by the Synod of Alabama and went to New Orleans to see him embark as a missionary to Africa. Stillman founded the Negro Theological School which now bears his name.⁴⁴ Thomas E. Peck, D.D., entered Columbia Seminary about 1842, during this period, but discontinued because of sickness. Later he served Union Theological Seminary, Virginia, thirty-three years as professor.⁴⁵ B. M. Palmer, '41, and John L. Girardeau, '48, were to become future professors at Columbia Seminary. William Flinn, D.D., '44, later took charge of Stewart College, Clarksville, Tenn., in order to organize Southwestern Presbyterian University. E. P. Palmer, D.D., '48, was chaplain and professor of English at a college at Alexandria, Louisiana, 1867-1869.⁴⁶ He was president of Austin College, Texas, 1882-1884. He was a brother of the noted B. M. Palmer, D.D., '41.

⁴²*Bulletin Columbia Seminary*, Feb., 1931, pp. 15-16.

⁴³*The History of Presbyterianism in Arkansas, 1828-1902*, p. 21.

⁴⁴E. T. Thompson, *op. cit.*, p. 196.

⁴⁵S. M. Tenney, *Souvenir General Assembly, 1924*, p. 41.

⁴⁶Louis Voss, *op. cit.*, p. 26.

Edwin Cater, '37, presided over the Bradford Springs Female College in Sumter District for a time, beginning in 1850. Samuel Donnelly, '38, served an academy in Greenville, South Carolina, for a few years, beginning in 1852. A. M. Egerton, '34, became at his graduation chaplain in the Barhamville Female Institute, a school near Columbia, South Carolina, and later opened a school for girls at Milledgeville, Georgia. S. R. Frierson, '48, conducted a school for boys at Columbus, Georgia, for a few years. James R. Gilland, D.D., '40, was for five years after 1853 professor of Languages at Davidson College. Francis R. Goulding, '33, established a successful school for boys at Kingston, Georgia. Homer Hendee, '44, served as head of the Synodical Female College at Greensboro, Georgia, from 1847 for a time, and William L. Hughes, '47, had a girls' school in Augusta, Georgia, for a time after 1850 until his death. John B. Mallard, '35, taught in Chatham Academy, Augusta, and was professor at Oglethorpe University. Telemaeus F. Montgomery, '35, presided over the Female College at Rickersville, Alabama, for two years, and was president of Masonic Female College, Auburn, Alabama, just after the War Between the States. Albert Williams, '41, a Baptist, became professor of languages at Mercer University. Columbia was making some contribution to education in this period.

Influence upon Church Organization and Life

The Old School-New School controversy with the resulting division of the church in 1837 and the debate as to the functions suitable to ruling elders were the chief ecclesiastical questions in the Presbyterian Church between 1831 and 1850. Columbia contributed its thought to the solution of these problems.

The "Plan of Union" entered into in 1802 was a sincere effort to enable Congregationalists and Presbyterians to join hands in supplying the religious destitution in the newly settled country west of the Alleghenies. United in doctrine but differing radically about methods of church government, the two churches worked together effectively for a time. In the South, we have already noted, there was practical union of the two churches for establishing Columbia Seminary. However, it is difficult for two to walk together unless they be agreed. In 1825 the right of committeemen "who were not

"ruling elders" to sit and vote in the General Assembly was questioned, and in 1827 an action refused longer to allow such committeemen a vote. The Congregationalists objected, but consented to this distinction adverse to committeemen in 1830. Some representatives sent up to the Assembly from local Congregational-Presbyterian churches were not elders. One who was not even a committeeman was admitted in 1826 and again in 1832, but this called forth a signed protest each time. In 1832 all committeemen were refused the vote in the Assembly on the ground the "Plan of Union" did not authorize such voting.

Linked in with this question concerning representatives in church courts was the problem concerning missionary administration. It was felt the Congregational-founded American Home Missionary Society tended to favor the growth of Congregational churches under the joint plan. A party in the Presbyterian Church felt the need for unscrambling the mission work and setting up its own agency. This question was debated for years. The agitation led to the establishment of the Southern Board of Foreign Missions in 1833 by the Synod of South Carolina and Georgia, meeting in Columbia. Dr. W. S. Plumer had presented the suggestion, having come from Petersburg, Virginia, for that purpose. The Southern presbyteries had always directed their own home missionaries, in this respect early showing a separate opinion from the older presbyteries.⁴⁷ The new Southern Board was to co-operate with the old American Board of Commissioners.

Also, a third factor entered into the increasing cleavage. Unorthodoxy in the form of "Hopkinsianism" and "New Haven Divinity" were in the intellectual atmosphere. Three heresy trials took place about this time, two reaching the Assembly by appeals in 1836. Subsequent history proved the New School Church was more loyal to revealed truth than was thought the case, but before the separation the New School men were suspected of doctrinal indifference, if not heresy. Perhaps this suspicion was based upon criticism by some in that group of the excesses and irregularities adopted by some followers of C. C. Finney, the great evangelist.

In these three factors the dividing line generally found the same men on the same side in each of the three problems. A rift was im-

⁴⁷George Howe, *op. cit.*, Vol. II, p. 537.

pending. By 1835 the Old School men called a conference. Some even this early believed a separation the best solution. The New School party wished continued union. The Assembly of 1835 was Old School and took steps toward adopting the Pittsburgh Synod's Western Foreign Mission Society. The 1836 Assembly was New School and declined to approve the measure. Another conference was called of Old School men. At the 1837 Assembly they were determined to save the church from a drift away from Presbyterianism. The Old School party had 137 votes to 106 New School votes. They abrogated the "Plan of Union," cut off from the Church the synods, presbyteries, and congregations organized under the "Plan of Union," and set up the Assembly's Board of Foreign Missions. The *Princeton Review* questioned the expediency in such drastic action, and much discussion followed. The 1838 Assembly met. It is the custom to elect a moderator and then take up any questions concerning credentials. The New School men wished to have the representatives from the excinded synods enrolled so as to vote for moderator. The outgoing moderator refused on the ground of custom. The two parties were almost equal in votes. Legal counsel had advised the New School men not to withdraw until they had organized the Assembly. So in the midst of confusion the New School men led by Dr. Nathan S. Beman (onetime principal of Mt. Zion Academy in Georgia) appointed a moderator and organized the Assembly and then adjourned to another building. Each group claimed to be the true Assembly. Synods and presbyteries had to declare allegiance to one group. The Synod of South Carolina and Georgia in 1834, through a paper drawn up by Dr. Thornwell, declared for the Old School branch. Five ministers in Charleston protested, four of whom were W. C. Dana, '35, Thomas J. L. Bartlett, '37, W. B. Yates, '33, and Thomas Magruder, '35. They constituted the Charleston Union Presbytery, which came back into the synod in 1845. Dr. Howe of the Seminary faculty, M. D. Fraser, '34, J. Douglas, '35, with two others were the committee effecting the reunion. The Old School and New School Churches were reunited in 1870 after the Presbyterian Church in the United States had been organized. Dr. Leland of the Seminary faculty attended the Assembly in 1837 and voted with the majority throughout. He served with Dr. Archibald

Alexander and others in drawing up a pastoral letter addressed by the Assembly to the churches.⁴⁸ It is interesting to note a resolution passed in Charleston Union Presbytery protesting the action of the Assembly of 1837 and stating a purpose to form "an Independent Southern Presbyterian Synod or Assembly" unless the acts considered unconstitutional were remedied. This was in November, 1837.⁴⁹ Dr. W. S. Plumer, later on the faculty of Columbia Seminary, was elected moderator in 1838 after the New School party withdrew. We note a suggestion from Dr. Archibald Alexander in 1832 in the *Biblical Repertory* for regional synods in order to preserve the unity of the church from danger of a New School-Old School division and from a slavery division.⁵⁰

Dr. J. H. Thornwell attended the Assembly of 1837, but arrived nine days late. He was only twenty-six years of age. In a letter to his wife he says, "I have not opened my mouth—except to vote—and I do not expect to do so. I have sought constantly guidance and direction from the Lord. I have been deeply grieved and humbled at the spirit which has been too frequently manifest. The best of us are weak and erring mortals. One hour spent in the General Assembly would convince your mind that the two parties ought never to meet again in the same body."⁵¹ Yet they learned to have confidence in each other and united after thirty-two years.

The board question was left for consideration after this Assembly. Thornwell believed the boards should become mere executive committees, entirely accountable to the church judiciaries, and not separate agencies. In 1841 he published an article upon this question in the *Baltimore Literary and Religious Magazine*. His opinions eventually came largely to be adopted by reorganization of the boards in the Presbyterian Church in the United States of America and in adoption of executive committees when the Presbyterian Church in the United States was organized.

The Assembly of 1843 decided "the elder question" by declaring ministers could constitute a quorum of presbytery without elders' being present, and that elders properly voted upon the ordination

⁴⁸George Howe, *op. cit.*, Vol. II, p. 568, and G. P. Hays, *op. cit.*, p. 180 forward.

⁴⁹*Ibid.*, Vol. II, p. 569.

⁵⁰G. P. Hays, *op. cit.*, for general history of Old School-New School division.

⁵¹B. M. Palmer, *The Life and Letters of J. H. Thornwell, D.D., LL.D.*, p.

of ministers but did not lay on hands. Thornwell and others believed this an error, derogatory to the office of ruling elder and a step toward prelacy. Elders were members of presbytery and so should function in the governmental acts of presbytery. Thornwell reviewed a pamphlet upon the subject in the *Southern Presbyterian Review* and wrote several articles. The U. S. A. Church has held to the 1843 view with explanations, while the U. S. Church has adopted Thornwell's views in its book of order. Thornwell made an address before the Assembly of 1845 upon "The Validity of Romish Baptism." Thornwell exercised great influence in the Old School General Assembly. Henry Ward Beecher wrote of him, "By common fame, Dr. Thornwell was the most brilliant debater in its General Assembly."⁵² He was elected moderator in 1847 when only thirty-four years of age, the youngest man ever so to serve. He did not become professor in the Seminary until 1856, but was closely associated with it while pastor in Columbia and professor and president at South Carolina College.

In 1845 the presbyteries in Georgia were set off into a separate Synod of Georgia, still retaining the same ownership in the Seminary as before. Dr. Thomas Goulding was first moderator of the new synod.⁵³

Foreign Missions

Columbia Seminary has always been keenly interested in foreign missions. The Evangelical Awakening, which was associated with Whitefield, Wesley, Wilberforce, the Tennents, and others, and which produced the Methodist Church, the Sunday-school movement, the Young Men's Christian Association, and other movements, also gave a great impetus to Protestant missions. Cary and the English Baptists organized first in 1792. In 1810, as a result of the famous haystack prayer meeting and the enthusiasm among Andover Seminary students, the American Board of Commissioners for Foreign Missions began. Dr. Howe was from Andover. A student in the first Columbia Seminary class, James L. Merrick, was a graduate of Amherst College. "The missionary feelings of John Leighton Wilson and James L. Merrick, since missionaries in Africa

⁵²J. M. Wells, *Southern Presbyterian Worthies*, p. 46.

⁵³List of moderators in annual minutes Synod of Georgia.

and Persia, led to the formation, at the very beginning, of the Society of Inquiry on Missions," wrote Dr. Howe.⁵⁴ This organization began February 7, 1831, at the first of the monthly gatherings for prayer. Dr. Goulding made the motion, after some discussion, "That we form ourselves into a society for the purpose of inquiring into the subject of missions."

The diary of J. L. Merrick has entries as follows:

"Feb. 6, 1831. In the Seminary we have instituted a Saturday evening meeting for prayer and conference among ourselves as brethren of the institution. Our first meeting of this kind was attended last evening—an interesting season.

"Missionary subjects are becoming familiar topics among us; we hope that something good will be effected here. This hope and prospect gladdens my heart. Yet I have for a long time been exceedingly barren in spiritual things. O Lord, quicken me in the divine life.

"Feb. 7, 1831. *Monthly Concert Eve.* As no monthly concert was to be observed by the churches in town this evening, it was thought advisable that the members of the Seminary should observe the meeting and take into consideration the question—What can we do to aid the cause of missions? Accordingly Dr. Goulding and Mr. Howe, our Professors, brethren Dessausure, Beattie, Wilson, Reid, Goulding and myself, of the Seminary, and Messrs. Snowdon and Shear, citizens of the town, convened, and after singing the missionary hymn, and after prayer, proceeded to consider what we could do in aid of that cause for which the Son of God came down to die.

"Feb. 15, 1831. The brethren who were present at our monthly concert in the Seminary Feb. 7th met according to adjournment and adopted a Constitution framed by a Committee appointed for that purpose. Thus under the blessing of the Almighty, as I trust, this Society is fully organized and its operations commenced. May the broad seal of Heaven's approbation stand upon it unbroken long as the church militant has yet an act to perform. May it be a pillar of light till lost in the universal brightness of the New Jerusalem's splendor and glory. May countless multitudes hail this Society as a well-spring of salvation to their souls. Yes, may I meet in glory

⁵⁴*Semi-Centennial Volume, op. cit., p. 143.*

thousands from the north and the south, from the east and the west, who shall praise God for their salvation accomplished by the instrumentality of this Society. Peace and Prosperity attend it, and the blessing of the God of Jacob be its glory and protection. Amen. Amen."⁵⁵

Rev. George Howe became first president of the society, followed by J. Leighton Wilson in 1831-1832 and James L. Merrick in 1832-1833. J. Leighton Wilson read a paper in 1831 upon the subject "What Has Been and What Ought to Be Done by the Southern Presbyterian Churches in Behalf of Foreign Missions." James L. Merrick was appointed to speak before the society upon this topic during the coming meeting of synod. Publicity for missions was sought through the *Charleston Observer*, which had been founded by Rev. Benjamin Gildersleeve in January, 1827.⁵⁶ For a decade this paper carried the society's contribution of news.

The mission work to the Indians had begun before this. As early as 1744 David Brainerd was a Presbyterian missionary to the Indians. Dr. Howe prints long letters from T. C. Stewart, one of the pioneers in this work, who entered the Chickasaw Nation, June 17, 1820, as exploring agent for the Missionary Society of the Synod of South Carolina and Georgia. In 1826 this work was turned over to the American Board of Commissioners. A few years later the government began moving the Indians west.⁵⁷

Three from the six graduates in the first class at the Seminary volunteered as foreign missionaries: James M. H. Adams, James L. Merrick, and J. Leighton Wilson. Adams was prevented from going by family considerations. Merrick's diary records the following: "March 10, 1834. Wrote today to my Seminary classmate, brother Adams, affectionately inviting him to go with me to Persia. Perhaps I ought not to cherish any hope of his doing so, since his parents so strenuously opposed his going to Africa. Possibly however they may consent that he should go to Persia. May the Lord override this matter for His glory and my brother's good. I do desire that brother Adams should be my associate in this mission. The good Lord so order the events of providence that he may, if it be for the glory of Christ and the good of mankind."⁵⁸

⁵⁵Diary of J. L. Merrick, *op. cit.*

⁵⁶George Howe, *op. cit.*, Vol. II, p. 428.

⁵⁷*Ibid.*, p. 429.

⁵⁸Diary of J. L. Merrick, *op. cit.*

Merrick sailed for Persia on Oct. 6, 1835. He was born Dec. 11, 1803, at Monson, Mass. He prepared for college at Monson Academy, and graduated from Amherst in 1830, receiving the M.A. degree in 1833. He studied at Princeton Seminary 1830-1831 and transferred to Columbia Seminary. Under entry of December 23, 1830, at Princeton, New Jersey, we find in his diary: "Owing to the affection of my lungs and the general state of my health it is deemed expedient that I leave. Charleston, S. C., has been recommended as the place of my destination." Under date Jan. 12, 1831, we find: "Called upon Dr. McDowell this morning. He gave me encouragement of support at the Theological Seminary at Columbia in this state." On Jan. 19 Merrick reached Columbia and graduated in 1833. Charleston Presbytery ordained him as evangelist April 14, 1834. A great admirer of Henry Martyn, Merrick offered himself to the American Board, provided he be sent to the Mohammedans of Persia, evidently purposing to carry out Martyn's plans for the evangelization of that bigoted people. It was known that every convert would be killed because he had left Islamism. The Board finally consented to send Merrick. He became tutor to the Prince of Persia and was highly esteemed by him. Seven years he remained in Persia, sowing seed and trying to break down prejudice. He married an English woman there, Eunice Taylor of Portsmouth, who returned with him. The Board finally transferred him to work among the Nestorians, where he remained three years, seemingly wishing to return to the Persian work. He came back to America and was pastor of South Amherst Church 1849-1864. During that time, from 1852 to 1857 he served as Instructor of Oriental Literature at Amherst. His literary work was extensive, including a volume of poems.

A few further extracts from his diary may be of interest. "[Sumter County, S. C.] May 13, 1834. The precious season of Christian, social intercourse fled, as we three brethren in the ministry, classmates in the Seminary, walked, conversed, and prayed together. It was a happy interview, and many subjects of mutual interest passed between us. While talking as if we could forget all time, we rambled out a little distance from Brother G's house, to a once towering pine, rived, shattered, splintered, by the lightning's stroke. This pine about two feet in diameter once held its head some sixty feet on

high. There it had stood for many years in forest pride. The storm arose. The forked bolts were seen, and Heaven's artillery sounded through the wood. The vivid flash and deafening thunder mingling descended on the waving pine. The electric fluid traced its way down the tree for about twenty-five feet, when it appeared to enter and spread itself at right angles through the tree, snapping it off, shivering the trunk, tearing out the heart about eight inches in diameter and some twelve or fifteen feet in length, and scattering large and small fragments all around to the distance of forty-five yards. While this terrific work was doing in the trunk, the top and branches were broken off, the top descending nearly perpendicularly, and it fell, and stood beside the shattered slab that remained a monument of what the noble pine once was. Never before have I seen such a grand exhibition of the lightning's power in a scathed and shattered tree. We stood and looked and talked of the power of Him who controls the elements and rules the universe. After dinner we then repaired to Brother Goulding's study, each in succession led in prayer, commanding ourselves to the care of Him Whose we are and Whom we serve. Locked in each other's arms, Brother Goulding and I said 'Farewell! God bless you dear Brother.' Our hearts were full. It was the most trying adieu I have sighed since my face was homeward set. My Seminary classmate, my well-loved Brother, with whom I have often prayed—farewell. We meet in Heaven. We returned to the house. Sister Mary, Brother G's wife, gave me a gold ring set with pearls, the avails of it to be appropriated to the tract cause in Persia, or otherwise as I might judge best. Brother Goulding gave me *Thomson's Seasons* as a memento; and then again we all said farewell.

"May 17. In the morning called and took leave of Brother Witherspoon. Mr. George McIntosh insisted on paying my bill at the Hotel which amounted to one dollar, the keeper making some discount from the regular charge unsolicited. Left Camden in the stage coach at 2 P. M. and arrived at Dr. Goulding's in Columbia at 9 the same evening. Cheerfully accepted Dr. G's invitation to remain in his family over the ensuing Sabbath. Was truly rejoiced to meet my kind Mother, Mrs. Goulding, again. With gratitude and praise to God for His abounding mercies, and especially for bringing me in peace and safety once more to Columbia, retired to rest.

"May 18. Sabbath. It was sweet and delightful to go up to the house of the Lord where I had so often repaired to keep holy day. Spoke with a number of friends after service. Dr. Leland who at present officiates in this church invited me to preach in the afternoon. Declined in consequence of a cold seriously affecting my voice. It appeared quite unnatural to pass the Sabbath without preaching.

"May 19. Made numerous calls during the day; was welcomed cordially. Visited the Seminary, and walked familiarly and with great satisfaction through the garden; called at my old room, at brother Reid's, and at other rooms where in days gone by I was wont to find a friend and brother. The dear brethren received me in the kindest manner. The Lord bless them all with abounding grace. Found several welcome letters waiting my arrival: one from brother Adams. He cannot go with me to Persia—the will of the Lord be done. A letter from home, all well, with much satisfaction expecting my return. Twenty dollars were enclosed in the letter, the Lord reward my dear kind father.

"May 24. Saturday. Last night by invitation, I delivered an address (partially "The Missionary Spirit") at the Female Institute of Dr. E. Marks, near Columbia; my visit there was quite pleasant: the Lord be with the Institution.

"May 25. Preached in the Presbyterian Church morning and afternoon. Probably for the last time I have entered those courts where for years I have listened to the glad news of salvation, and where in months not long since gone by, I have again and again proclaimed the messages of Christ.

"In the evening delivered a discourse respecting Persia in the Lecture Room which was crowded with auditors apparently interested. O that Christians here would feel and act for the Persians and for all Mohammedans.

"May 26. In company with Miss Hesse Crawford, Miss Mary L. Bratton, and brother John Douglas of the Seminary, visited Mr. and Mrs. Young at their beautiful rural retreat on the river bank about a mile from Columia. At this delightful place I have spent some pleasant social seasons in days gone by. Mr. and Mrs. Y. are remarkable for their ever ready and cheerful hospitality. They have endeared themselves to many who came as strangers, but who were received as relatives. In the conversation of the evening Mr.

Young and myself fell on the subject of missions. Unhappily our views were widely different in regard to this matter. He thought I erred in leaving such spiritual desolations in Carolina to engage in what he considered a very hopeless enterprise among Mohammedans. I endeavored to convince him of the imperative importance of missions, at the same time candidly professing the utmost readiness to remain here if duty required it. He made no effort to change my present views of duty. Requested me to write him when I should reach Constantinople.

"*May 27.* Arose reasonably and walked alone a little distance up the river where I have often rambled but where probably my footsteps will never again trace their unfettered course. Farewell! ye rolling, sounding, waters! Flow on in your ceaseless current, and murmur your Maker's praise. After breakfast brother Douglas left direct for the Seminary.

"*May 29.* Rose early and in company with sisters Hesse and Mary, rode down in Mr. Crawford's carriage to the steamboat landing on the Congaree about three miles below Columbia. Two Steamboats were lying there—went aboard the "John Stoney" and visited the different apartments. This is the same boat in which I went to the Methodist Camp meeting from Charleston when in that city a few weeks since.

"After breakfast I commenced the task of farewell calls on my dear Columbia friends. Kindness and sympathy were shown me in every instance, and heartfelt benedictions were pronounced upon me. My kind and dear Mother Goulding evinced as deep maternal affection as if I had been indeed her son.

"My highly esteemed brother Fraser dined with me at Mr. G's. We walked together to our beloved Seminary, and there with reciprocal benedictions we parted. He gave me the *Memoirs of Robert Hall* as a keepsake. In my farewell calls Mr. Wm. Cunningham presented me a copy of *Watts' Psalms and Hymns*—beautiful pocket edition. Dr. Augustus Fitch inquired if I would take any medicine with me: I mentioned a box of Seidlitz Powders; he presented me a box. Dr. F. has expressed much interest in my welfare and I hope to be able to comply with his request to write him. Dr. Thomas Wells also has shown me attentions and desires me to write him respecting medical science and practice in Persia. He presented me *Madden's Travels*.

"Attended the precious weekly prayer-meeting, at Mr. James Ewart's. My esteemed friend, Mr. Rom. Law, one of the Elders of the Pres. Church in Columbia, conducted the meeting in his usual judicious manner, and evidently had special reference to me in the selection of the hymns sung, and the scripture read—Paul's farewell address to the Ephesian Elders.

"*May 30. Friday morning.* Repaired to the Seminary to unite once more with the dear loved brethren in their morning devotions. For the last time I lifted up my hands and my voice in prayer, in the Chapel room, where I have so often attended the evening and morning sacrifice. My soul with the deepest sincerity and interest commended the beloved Seminary, its Professors, Students, and all who have been or who may ever be connected with it, to the special protection and blessing of the God of mercies. Soon after my return to Mr. G's, brother A. M. Egerton of the Seminary, who stays at the Female Institute of Dr. E. Marks, where a few days since I delivered a missionary address, brought me as a present from the Young Ladies of that Institution, a dressing case which with the articles it contained are valued at twelve dollars. It is inscribed in engraved letters—Rev. J. L. Merrick—from the Young Ladies of the So. Car. Female Institute. Dr. Leland very obligingly gave me a number of letters of introduction to Clergymen in several of the cities through which I expect to pass, and one to a member of Congress, the Honorable H. L. Pinckney of this State. After returning to Mr. G's, waited for some time for the coach which was to take me on my way. Held a long and pleasant conversation with the family.

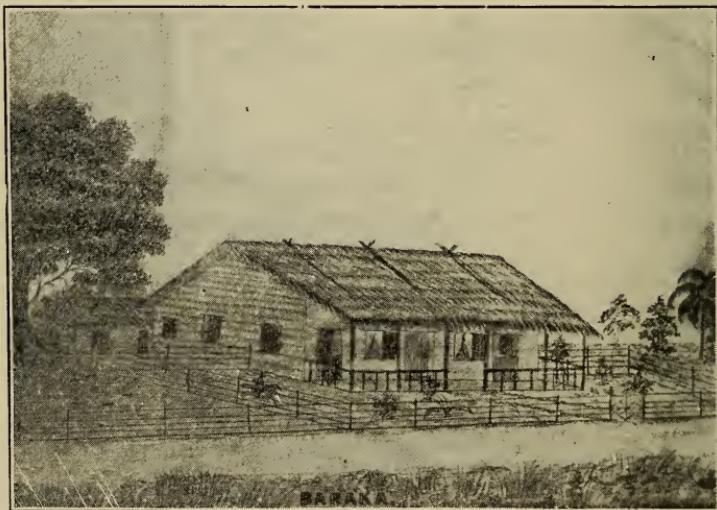
Left Columbia, the sweet home of my Seminary years, at about half past 10 A. M."

Upon Merrick's death in June, 1886, he left the Seminary a scholarship amounting to about \$2,000.00. Who can know his prayer and devotion for Persia shall not even yet bear fruit? Who can tell the strength of his influence in curing some of the bigotry in that nation?⁵⁹

John Leighton Wilson, '33, the first American missionary to Africa, was born March 25, 1809, in Sumter County, South Caro-

⁵⁹Biographical Sketches in *Semi-Centennial Volume*, op. cit., pp. 166 and 337; and information from Library, Amherst College. See Literary Appendix.

lina. He was educated at Darlington and Winnsboro, with one year under Rev. Robert W. James, his uncle. He graduated from Union College, New York, in 1829 and taught school at Mt. Pleasant, South Carolina, for six months. He entered the Seminary at its opening in Columbia, January, 1830, the third student to attend. Graduated in 1833, he spent the summer in studying Arabic in preparation for the African mission. He sailed from Baltimore in the autumn of 1833, with Stephen R. Wynkoop, a classmate at Union College, to explore Africa. They selected Cape Pal-



*Home of J. Leighton Wilson,
Gabon, West Africa*

mas for the mission and returned in the spring. With his bride, he sailed in the fall of 1834 for Cape Palmas, where he labored seven years, being then transferred to the Gabon River. In the seven years, several hundred youths of both sexes were educated, a church of thirty to forty members was formed, and the language for the first time was reduced to writing. A dictionary and a grammar were published. Portions of the New Testament were translated and published as well as other books and tracts listed in the literary ap-

pendix to this study. This work was turned over to the Episcopal Mission when Wilson moved on to the Gabon River, where he labored from 1842 to 1853, when the health of his family compelled their return. At the Gabon River the language was mastered and reduced to writing for the first time, and portions of the New Testament translated. Schools were established, and a church organized that continued to flourish until 1882 and probably still exists. From 1853 until the Civil War, Wilson acted as secretary of Foreign Missions for the Presbyterian Church, with headquarters in New York. He took a leading part in missionary activity after the organization of the young Southern church, which will be recounted later. His writings are mentioned in the literary appendix.

Dr. Henry Alexander White, D.D., says of Rev. Robert James, the uncle with whom he spent a year, and who was very active in preaching to the Negroes, "The zeal of this consecrated man of God, most probably, first kindled in young J. Leighton Wilson's soul the desire to give his life in behalf of the spiritual welfare of the colored race."⁶⁰ However, Wilson seems to credit a correspondence with his friend J. B. Adger, then at Princeton Seminary, with a large place in developing his interest in missions. Adger says one reason Wilson chose Africa was the desire "to exert some reflex influence upon the Christian people of his native state in extending and deepening their interest in the spiritual conditions of their slaves." When he was ordained at Mt. Zion Church, his home church, September 8, 1833, Wilson preached in the afternoon to the Negroes. "Afterwards an old colored man, eminent for piety, came to me and said he believed it was in answer to his prayers that I was going to Africa, and he would add to his prayers one dollar (he was very poor) for the spread of the gospel in that country," wrote Wilson. He was offered the governorship of Liberia, then being colonized by the American Colonization Society, which had been founded by Dr. Robert Finley, sometime member of Hopewell Presbytery and president of the University of Georgia.⁶¹ This offer he declined because it would divert him from preaching. He had sent thirty slaves, inherited by his wife, to Liberia, himself paying their way.

Wilson became well known through the book he published on

⁶⁰J. M. Wells, *op. cit.*, p. 53.

⁶¹George Howe, *op. cit.*, p. 309.

Western Africa, which Livingstone pronounced "the best book ever written on that part of Africa."⁶² He was a member of the Royal Oriental Society of Great Britain, and made several discoveries as a naturalist, chief of which was the discovery of the gorilla. He gave that name to the skeleton he sent to Boston. Dr. Wilson's life and work in Africa is a thrilling chapter in missionary annals. Dr. H. C. DuBose has written his life, *Memoirs of John Leighton Wilson*. His work in stopping the slave trade will be mentioned presently.⁶³

Samuel Robbins Brown, A.B., B.D., D.D., '38, has been called "A Maker of the New Orient" in the biography by that title, written by W. E. Griffis.⁶⁴ He was an educational missionary and a pioneer in three nations. China, America, and Japan have felt the impress of his great soul. He worked for twenty years to complete what became the standard translation of the New Testament in Japanese. He established the first American mission school in China, the first college for women in the northern part of the United States, and the first mission school in Japan. He was one of the founders of the United Church of Christ in Japan. Here was a man who may be placed among the great missionaries of all ages.

As is so often the case, a great son had a great mother. Samuel Robbins Brown was thirteen days old when the American Board of Commissioners for Foreign Missions was formed. His mother heard the news of this and took her baby son in her arms and dedicated him to foreign missions. This was in East Windsor, Connecticut, where Brown was born on June 16, 1810. Moving to Ellington, Connecticut, in 1813, Mrs. Brown wrote the often-sung hymn beginning—

"I love to steal a while away
From every cumbering care."

Later her son Samuel Robbins composed the tune to which it is generally sung, and which he called "Monson" after the town where most of his childhood was spent, Monson, Massachusetts. Shortly after moving to Monson, Mrs. Brown organized the Primary De-

⁶²See literary appendix.

⁶³H. C. DuBose, *Memoirs of Rev. John Leighton Wilson, D.D.* (1895), and J. M. Wells, *Southern Presbyterian Worthies* (1936). See table of contents.

⁶⁴William Elliott Griffis, L.H.D., *A Maker of the New Orient*. Fleming H. Revell Co., New York, 1902.

partment in the new Sunday school there. Here later the first Chinese lads ever brought to America for a Christian education were to study, being sent by her son, Samuel Robbins. From that Monson Sunday school seven missionaries went out, among them J. L. Merrick, '33. Mrs. Brown was earnestly interested in foreign missions before any missionary society had been established in America.

S. R. Brown entered Amherst, but after a year changed to Yale, where he graduated in 1832. From graduation until 1835 he taught at the institution for the deaf and dumb in New York City. Advised by a physician to seek a warmer climate in order to recover from pneumonia, he came to Columbia Theological Seminary. He taught vocal and instrumental music at Barhamville Young Ladies' Seminary while studying theology. One of his pupils was Martha Bullock, later mother of President Theodore Roosevelt. After two years he accepted a position in the New York City Institute for the Deaf and Dumb, and completed his theological education at the infant Union Seminary. At the same time he directed the choir at the Allen Street Presbyterian Church.

Upon graduation he offered himself to the American Board, wishing to go to China; but they could not send him because America had not recovered from the panic of 1837. Dr. Robert Morrison died Aug. 1, 1834. A paper dated Jan. 6, 1835, was circulated among the merchants of China calling for the organization of The Morrison Education Society. A school was to be established "in which native youths shall be taught." "The Bible and books on Christianity shall be read in the schools." D. W. C. Olyphant, a merchant, acting for the new society, asked recommendations from the Yale faculty, and on Oct. 4, 1838, S. R. Brown was offered the position as first teacher. He sailed on the ship *Morrison* on October 17, having married, on October 10, Elizabeth Bartlett, daughter of the manse at East Windsor, Connecticut, and been ordained on October 14 by the Third Presbytery of New York at Allen Street Church. The trip was around the Cape of Good Hope to Macao. The ship *Morrison* was the same that had been sent by the American Christian merchant, Mr. King, to Japan in 1837 to restore shipwrecked natives of that country. The hermit nation, Japan, had driven the ship away by cannon fire, refusing to receive its own nationals back when they had once traveled afar.

Arriving at Macao on Feb. 18, 1839, Mrs. Brown was admitted to the country only as freight, for the laws forbade opium and foreign women to be landed. Going up to Canton in the gig of the Olyphant Ship *Roman*, Brown passed a frequent barrage of mud, stones, and bad names, such as "foreign devil." The Chinese did not welcome their would-be benefactor. After learning something of the language, the Reverend Mr. Brown opened his school at Macao in the fall of 1839. The Chinese suspected his motives, and it was difficult to get pupils. He began with half a dozen boys secured by offering them free board, clothing, and tuition. He continued to study the Chinese language and literature, often finding his experience in teaching mutes of help in communication with his pupils. There was at that time no Chinese grammar published in English. He believed his method was the proper way to evangelize and educate China. "Our point of attack should be in China itself. . . . In this service I am ready to toil until I die." He found it easier to teach Chinese to read and write English than their native Chinese. Gradually he saw his pupils grasp spiritual truths and become new in character. The school was moved to Hong Kong on Nov. 1, 1842. He had prepared a textbook for his own use. In 1847 he published a book in Chinese on political economy for class use. Gradually the upper class Chinese began sending their sons to the school.

Once when Dr. D. B. McCartee was visiting in the school, some bandits attacked at night. Reverend Mr. Brown, thinking the confusion due to some quarrel among some workmen, stood in the door and commanded quiet. The pirates thrust at him in the darkness and one spear entered his right leg. He called to Mrs. Brown to hide herself and their five-year-old daughter and baby son. He seized a box containing valuables and pushed it over a bluff, where it lay concealed in some bushes. He then followed the family to their hiding place in the henhouse, where his wound was given temporary care. Happily the baby did not cry out, and the family escaped detection.

In 1847, on account of his wife's poor health, Robbins Brown returned to America. After a few years a typhoon wrecked the school building and the work was not resumed. One of the students taught by Brown was Yung Wing, the first Chinese to graduate

from an American college and the man chiefly responsible for the Chinese Educational Commission, which sent many scores of Chinese young men to study in America. Another student, Wong Fun, was the first Chinese to finish in medicine in the Occident.⁶⁵ Upon a return trip to China in 1877 he found many of his old pupils in high positions in governmental service and they feted him and presented a silver tablet engraved in Chinese:

"As the bountiful showers of Spring
Induce rich vegetation
So what is good in your pupils
Is due to your early instructions."

Three Chinese boys returned with him to America in 1847 and studied in Monson, Massachusetts.

In 1848 when a new academy was being opened in Rome, New York, S. R. Brown was called to organize it. Three hundred and ten pupils attended the first year. In 1851 he became pastor of the Dutch Reformed Church of Sand Beach at Owasco Outlet, near Auburn, New York. There he erected a church building in 1855. He was chairman of the first executive committee of Elmira College, one of the first colleges for women in the United States, and also one of its incorporators.⁶⁶

On Dec. 11, 1858, Brown applied to the Dutch Reformed Church to be sent to China or Japan. He was probably the first American missionary to be appointed to Japan, although others reached the field first. He was senior missionary of the Reformed Church Mission. On the outgoing voyage he and his two companions began the study of Japanese and Dutch. No English-speaking person could read a Japanese book at that time. They reached Yokohama on Nov. 3, 1859. While working with some carpenters, Dr. Brown discovered the future tense in Japanese. He printed a book entitled *Colloquial Japanese*, the money for publication being furnished by a Scotchman and a Jew.

⁶⁵K. S. Latourette, *A History of Christian Missions in China*. The Macmillan Co., New York, 1929, p. 222.

⁶⁶"Elmira claims to be the oldest college for women in America." D. A. Robertson, *American Universities and Colleges*, Charles Scribner's Sons, N. Y., 1928, p. 411. It was chartered in 1853. Wesleyan College, Macon, Ga. was chartered as Georgia Female College in 1836.

He preached daily for many months during 1859. In 1860 he organized a congregation in Yokohama. In 1861 the Yedo government pressed the missionaries to leave Kanagawa to go to Yokohama. On Jan. 1, 1862, some friends of Brown presented him a house and lot in Yokohama in order that he might move there. This was in appreciation of his preaching there since 1859, organizing a church, and drawing the plans and specifications of the British Consular Chapel. Because this church became strictly under the Established Church of England, the Yokohama Union Church was organized in 1872, and Brown was called as its first pastor.

Two former Chinese pupils sent Mr. Brown seventy-five dollars each to help educate his son, John Morrison, at Rutgers College.

For many years Brown contributed articles to American papers, especially *The Springfield Republican*. He was early interested in photography, and was one of the first to send pictures of Japan to America in 1862, and taught the first native photographer, Renjio Shimooka. He carried on work among the sailors, securing pledges of total abstinence, and in 1864 reported thirty communicants among the men who go down to the sea in ships.

In 1866 about a hundred young men of the upper classes were studying under the mission, and some of the students translated the Constitution of the United States. In 1867 there were six Japanese students studying at Monson, Massachusetts. The school attached to the custom house in Yokohama was the only English school in Japan in 1865 taught by native English-speaking people.

In 1867 the Reverend Mr. Brown returned to America for a visit. Rutgers College conferred the Doctor of Divinity degree upon him. He served until 1869 as pastor in his old church at Owasco Outlet, putting his daughter in school. On June 15, 1869, he received an invitation from some Japanese officials, former pupils, to open a school at Niigata with all travel expenses paid and a salary of three thousand dollars. The Board gave consent. He crossed the continent on the new transcontinental railroad and reached Yokohama on Aug. 26, 1869. No less than a score of his former pupils were in high office in Japan. He refused an invitation to become professor at the new Tokyo University. At Niigata he received appointment as American Consul, for the protection of any stray

Americans, but he never had occasion to use the consular powers that his friends had secured for him.

In 1870 he returned to his old field in order to be near his fellow translator, Dr. J. C. Hepburn, and so work upon a standard translation. He became pastor of another Union Church. On Sept. 28, 1872, Dr. Brown wrote a resolution adopted by forty-three representative Christians meeting in convention in Yokohama, calling for one Church of Christ in Japan. This first effort toward church unity is worthy of quotation:

"Whereas the church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in pagan lands, where the history of the divisions cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences; we therefore take this earliest opportunity offered by the Convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ, and the organization being that wherein the government of each church shall be by the ministry and elders of the same, with the concurrence of the Brethren."

In 1872 the Asiatic Society of Japan was formed with Dr. Brown as vice-president. The first native Protestant Christian Church in Japan was organized March 10, 1872. Dr. Brown took part in baptizing nine young men, ordaining an elder and a deacon, and administering the Lord's Supper for the first time it was ever administered in Japanese.

In July, 1872, as the oldest missionary in Japan, Dr. Brown dedicated the new Union Church in Tokyo. On Nov. 19, 1872, he proposed establishing a class to train native ministers and the devoting of his spare time to translating. By vote of the church, ten young men were selected for the course, and in Dr. Brown's house the Meiji Gaku-in, or Hall of Learning, was begun. In 1877 the Union Theological Seminary having been begun in Tokyo, the

pupils were transferred there. The work of translation proceeded in daily sessions. By this time twenty native ministers, trained by Dr. Brown, were preaching in Japan.

Because of bad health Dr. Brown accepted the invitation of the Commander of the U. S. S. *Alert* to sail with him in search of a crew marooned upon a Pacific island in 1877. He returned by way of China, visiting his old school site. Returning to Japan, he was moderator of the second meeting of the new presbytery in 1878, which received six of his old pupils and seven other young men as licentiates for the ministry. He and his associates completed the translation of the New Testament.

On June 26, 1879, two surgeons examined the worn-out soldier of Christ and directed that he see specialists in Philadelphia. In a conversation with a fellow minister he said, "If I had a hundred lives, I would give them all for Japan." He visited Monson and knelt at his mother's grave. In January and February, 1880, he visited in the home of his old pupil, Yung Wing, A.M., LL.D., now Secretary of the Chinese Legation. At this time the work he had begun in sending three Chinese lads to Monson was being carried on by the Chinese government with one hundred and twenty students in America at a cost of \$100,000 a year. On May 11th a letter reached Dr. Brown telling of a service in Japan to commemorate the completion of the translation of the New Testament. On June 18th, spending the night in the home of a friend in Monson, Massachusetts, he died in his sleep. Dr. S. Wells Williams, his old friend in China, said at the funeral, "When the plan of God for these great Eastern nations is fully unrolled, Robbins Brown will not be ashamed."

T. L. McBryde, D.D., '39, sailed for Singapore in March, 1840. After almost three years he was forced to return on account of bad health. He served as pastor in Abbeville County and later at Pendleton, South Carolina, until his death in 1863.⁶⁷

William Curdy Emerson, '41, went to Brazil with some emigrants from upper South Carolina at the close of the Civil War. For a year he edited an emigrant paper in Rio de Janeiro. He settled in Santa Barbara, Sao Paulo. He was not under a board, but was faithful as a minister in the new country until his death in 1875.⁶⁸

⁶⁷Semi-Centennial Volume, p. 169 forward.

⁶⁸Ibid.

Richard Quartman Way, '43, sailed for Siam from Boston November 18, 1843. Finding the mission there broken up, he and his wife went on to Ningpo, China. He and Dr. D. B. McCartee, a physician, founded the Ningpo mission. The church founded here was possibly the first Protestant one on soil under the Chinese government.⁶⁹ He and his wife remained for sixteen years until their health failed. He had charge of a boys' school and the press and was pastor for four years of the native church. Disabled by bronchitis, on the advice of other missionaries he served for a time as American Consul. He prepared a geography in Chinese that was used not only in his school but over China and in Japan. He translated the Gospel of Mark into Ningpo colloquial. After his return in 1850 he preached some in South Georgia.⁷⁰

J. W. Quarterman, '45, a brother of Mrs. R. Q. Way, was ordained by the Presbytery of Georgia and sent to Ningpo in 1847. He labored effectively until his death ten years later due to smallpox. He translated Dr. C. C. Jones's catechism into Chinese, and it was extensively used for years.

Joseph K. Wight, '47, went to China in 1848. Ill health caused his return in 1854. A second trip was made in 1855 and he was enabled to remain two years before his health failed again. He preached after that in New Hamburg, New York.

M. A. Williams, '49, was a foreign missionary, but knowledge concerning his work is lacking. Later he was a home missionary working at Jacksonville, Oregon.⁷¹

Rev. J. B. Adger, a Princeton Seminary graduate, later became a member of the Columbia Seminary faculty. He visited J. L. Wilson on the Seminary campus while the latter was a student, and was closely associated with the Seminary. In 1833 he was agent for the Southern Board of Foreign Missions. He sailed with J. L. Merrick from Boston August 2, 1834, on the ship *Padang*, their wives accompanying, for Smyrna. He was the third missionary to the Armenians. He translated the New Testament into modern Armenian, which after revision by a colleague became the standard text with hundreds of thousands of copies printed. Other translations were made by Adger, among them *Pilgrim's Progress* and Dr. C. C. Jones's

⁶⁹K. S. Latourette, *A History of Christian Missions in China* (1929), p. 248.

⁷⁰Semi-Centennial Volume, p. 169 forward.

⁷¹Ibid., p. 157.

catechism. In 1860 one of the missionaries in Armenia speaks of fifteen hundred to sixteen hundred in the Sunday schools studying Jones's catechism. D'Aubigne's *History of the Reformation* was translated also. He returned home in 1844 and decided to become a missionary to the Negroes in Charleston. Later he became pastor at Pendleton and professor at the Seminary.⁷²

Problems of the Day

Temperance and the means for promoting it were brought before the Assembly as early as 1811 when Dr. Benjamin Rush presented the Assembly a thousand copies of his famous pamphlet *An Enquiry into the Effect of Ardent Spirits on the Human Body and Mind*. B. M. Palmer, '41, spent his vacation period in 1840 acting as agent for a temperance paper *The Temperance Advocate* and delivering temperance lectures. J. H. Thornwell, in 1848, at the Assembly after his moderatorship, secured the approval of that body for his views concerning the relation that the church should sustain to temperance and other moral reform societies. Holding the church to be a spiritual body, the kingdom of Jesus Christ, he held that it cannot league itself to any secular society founded upon human policy. Each Christian is free to unite or refrain from uniting with such societies. Thornwell himself made temperance addresses and favored legal control of drink.⁷³

Gradually during this period the slavery problem became more and more acute. The nullification threat of 1832 was settled and the tariff issue seemed adjusted. In some respects an adjustment seemed to have been made by 1850 in the slavery question, but the problem was only hushed up, ready to come forth again. The South had developed a unified front justifying the slave system. The North was swinging more and more to the abolitionist viewpoint. What was the attitude of Columbia Seminary upon this problem? The sons and grandsons of slaveholders are today among the first to declare their belief in the freedom of all men, everywhere, white and black. There is danger of a failure to understand the considerations that induced our forefathers to justify slavery. A glance backward may be enlightening.

⁷²J. B. Adger, *My Life and Times*. See table of contents.

⁷³B. M. Palmer, *Thornwell's Life and Letters*, pp. 303, 225, 376.

Slavery was no innovation. It had always existed since the dawn of human history. There may even be those today who would query as to its actual existence in some form at present in the sweat-shops, tenant farms in the South, and even among the government relief workers. In the ante-bellum South, domestic slavery was a system of economic organization that seemed to the men of that day the only feasible plan. Its cessation involved the same kind of problems, in some respects even more acute, as would arise were the suggestion made today in America to become a socialistic society. The same emotional and intellectual defense was made that would be made to protect the rights of private property today against the radical element. The Greek philosophers, the Roman jurists, and the whole feudal system, accepted slavery. Christianity itself made no direct attack upon the system, only planting deep principles, like the golden rule and the brotherhood of man, which were destined first to ameliorate its evils, and then gradually to bring about the end of slavery. The Church Fathers could be quoted as permitting slavery, and the Bible did not condemn the institution but only its attendant evils.

Jefferson Davis once said "the good Bishop Las Casas with philosophical humanity inaugurated the importation of the race of Ham."⁷⁴ Indeed it is true that benevolent motives moved in this first importation by Spain at the prompting of Las Casas. The Pope's Bull approved the establishment of a slave market at Lisbon, Portugal, and by 1537 slaves were handled there.⁷⁵ Slavery in the North American colonies began in 1637, when captured Indians were enslaved in New England, and it was given legal sanction in 1641. Roger Williams and John Eliot sought to improve the condition of Negro slaves in New England, but not to abolish slavery. Cotton Mather in 1706 wrote in his diary that he considered the gift of a slave to him "a mighty smile of heaven upon his family."⁷⁶ William Penn in 1682 provided that Negro slaves should be set free after fourteen years' service. Sir John Yeamans in April, 1672, brought the first Negro slaves to Carolina.⁷⁷ White bond servants

⁷⁴Jefferson Davis, *Speech before Democratic State Convention*, Jackson, Miss., July 6, 1850, quoted in *Pro-Slavery Thought in the Old South*, by W. S. Jenkins, 1935, p. 205.

⁷⁵H. C. DuBose, *Memoirs of J. Leighton Wilson*, op. cit., p. 216.

⁷⁶W. S. Jenkins, *Pro-Slavery Thought in the Old South*, op. cit., pp. 6 and 1.

⁷⁷George Howe, op. cit., Vol. I, pp. 68, 70, 215.

were there before that, working for a term for wages or maintenance. In 1737-1738 the colony council considered the care of destitute Protestant refugees in Charleston. The upper house advised that they enter into service, but the lower house objected to driving free men "into a state of servitude," so a tax upon the importation of Negroes was imposed for the benefit of the refugees.⁷⁸

The charter of Georgia prohibited slavery but in ten years there were requests that importation be allowed. In *A Brief Account of the Causes That Have Retarded the Progress of the Colony of Georgia in America* (London 1843) Thomas Stephens said "in spite of all endeavors to disguise this point, it is as clear as light itself, that Negroes are as essentially necessary to the cultivation of Georgia as axes, hoes, or any other utensil of agriculture." George Whitefield advocated admission of Negroes on the ground "The Providence of God has appointed this Colony rather for the work of black slaves than for Europeans, because of the hot climate, to which the Negroes are better used than white people."⁷⁹ The Bethel, Pon Pon, Presbyterian Church near Jacksonboro, South Carolina, was left 1,207 pounds in 1742 to be used to increase the number of slaves belonging to the congregation. They were hired out for the minister's support. Other congregations had slaves also.⁸⁰

The attitude of the church at this period may well be summed up by a quotation from a letter written to John Wesley by George Whitefield in 1751:

"Thanks be to God, that the time for favoring the colony of Georgia seems to be come. Now is the season for us to exert our utmost for the good of the poor Ethiopians. We are told, that even they are soon to stretch out their hands to God; and who knows but their being settled in Georgia may be overruled for this great end? As for the lawfulness of keeping slaves, I have no doubt, since I hear of some that were bought with Abraham's money, and some that were born in his house. I also cannot help thinking, that some of these servants mentioned by the apostles in their epistles were, or had been, slaves. It is plain that the Gibeonites were doomed to perpetual slavery; and, though liberty is a sweet thing to such as

⁷⁸Geo. Howe, *op. cit.*, Vol. I, pp. 68, 70, 215.

⁷⁹W. S. Jenkins, *op. cit.*, p. 42, and George Howe, *op. cit.*, Vol. I, p. 247.

⁸⁰George Howe, *op. cit.*, Vol. I, p. 256.

are born free, yet to those who may never know the sweets of it, slavery perhaps may not be so irksome. However this be, it is plain to a demonstration, that hot countires cannot be cultivated without Negroes. What a flourishing country might Georgia have been, had the use of them been permitted years ago! How many white people have been destroyed for the want of them, and how many thousands of pounds spent to no purpose at all? Though it is true, that they are brought in a wrong way, from their own country, and it is a trade not to be approved of, yet as it will be carried on whether we will or not, I should think myself highly favored if I could purchase a good number of them, in order to make their lives comfortable, and lay a foundation for breeding up their posterity in the nurture and admonition of the Lord.”⁸¹

In 1764 *Dissertation sur la Traite et le Commerce des Negres* was published in Paris, holding the thesis the golden rule did not require emancipation of the slaves, for by bringing Christianity to the Negroes, slavery made effective the law of love.⁸²

Early it was recognized as a duty to Christianize the Negroes. Richard Baxter in 1673 published a chapter upon a master's proper use of slaves, and in his book, *The Religious Instruction of the Negroes in the United States*, C. C. Jones, says Baxter's works possibly did much good upon the plantations.⁸³ The king of England urged the Christianization of the Negroes in orders to the governor of New York in 1686.⁸⁴

The opposition to slavery in the colonial period was largely upon social and economic grounds rather than upon ethical and moral. The religious opposition among the Quakers and Mennonites and Reformed Presbyterians in South Carolina did not exert much influence.⁸⁵ South Carolina in 1760 passed an act prohibiting the importation of slaves, but the Crown disallowed the act and rebuked the Governor for assenting to it. The Virginia House of Burgesses petitioned the Crown, April 1, 1772, to “remove all those restraints on your Majesty's governors of this colony, which inhibit their assenting to such laws as might check so very pernicious

⁸¹W. S. Jenkins, *op. cit.*, p. 41.

⁸²*Ibid.*, p. 43.

⁸³*Ibid.*, p. 13.

⁸⁴*Ibid.*, p. 14.

⁸⁵*Ibid.*, p. 7.

a commerce"—“long considered as a trade of great inhumanity, and under its present encouragement, we have too much reason to fear will endanger the very existence of your Majesty's American dominions.”⁸⁶

Import taxes were laid by Maryland, Virginia, and South Carolina, only to have the Crown disallow them. The cause for this desire to prohibit importation was fear lest the great number of blacks become a danger to white dominance.

Darien, Georgia, had been settled by a group of hardy Highlanders in 1736, bringing their Presbyterian Church with them. They opposed slavery. In 1739 they petitioned General Oglethorpe against the introduction of slaves into Georgia, stating, “It is shocking to human nature that any race of mankind, and their posterity should be sentenced to perpetual slavery; nor in justice can we think otherwise of it, than that they are thrown amongst us, to be our scourge one day or other for our sins; and as freedom to them must be as dear as to us, what a scene of horror it must bring!” Later the same convictions had lingered, for on January 12, 1775, are found resolutions adopted at Darien, Georgia, stating, “To show the world that we are not influenced by any contracted or interested motives, but general philanthropy for all mankind, of whatever climate, language, or complexion, we hereby declare our disapprobation and abhorrence of the unnatural practice of slavery in America, (however the uncultivated state of our country, or other specious arguments may plead for it), a practice founded in injustice and cruelty, and highly dangerous to our liberties as well as lives, debasing part of our fellow-creatures below men, and corrupting the virtue and morals of the rest; and is laying the basis of that liberty we contend for (and which we pray the Almighty to continue to the latest posterity) upon a very wrong foundation.”⁸⁷ Thomas Jefferson listed the enforced slave trade as a grievance against the Crown, but it was not approved by the Virginia Convention of 1774. The “natural rights theory” which was so prominent in the thinking of the Revolutionary War did much to crystallize opposition to slavery.

However, in the South slavery was already established and the

⁸⁶W. S. Jenkins, *op. cit.*, p. 29.

⁸⁷*Ibid.*, p. 32.

problem was not theoretical but practical. What could be done with the Negroes? William Smith of South Carolina stated the case in Congress, holding that "slavery was so engrafted into the policy of the Southern States that it could not be eradicated without tearing up by the roots their happiness, tranquility, and prosperity; that if it were an evil, it was one for which there was no remedy, and, therefore, like wise men, they acquiesced in it. . . . We found slavery engrafted into the very policy of the country when we were born, and we are persuaded of the impolicy of removing it; if it be a moral evil, it is like many others which exist in all civilized countries and which the world quietly submits to."⁸⁸ In the Virginia Legislature in 1830-1831 it was said "that slavery in Virginia is an evil and a transcendent evil it would be idle to doubt or to deny . . . all would remove it if they could."⁸⁹ The Tennessee Convention of 1834 adopted in a report, "To prove it [slavery] to be a great evil is an easy task, but to tell how that evil can be removed is a question that the wisest heads and the most benevolent hearts have not been able to answer in a satisfactory manner." The colonization plan was the best solution offered. The same Tennessee Convention report said regarding that plan, "The ministers of our holy religion will knock at the door of the hearts of the owners of the slaves, telling everyone to let his bondman—go free—and the voice of these holy men will be heard and obeyed."⁹⁰

J. Leighton Wilson, '33, the missionary to Africa, was the object of severe criticism by the abolitionists because he retained two slaves. Yet the practical difficulties in manumission are evident in the following letter written by Wilson to the American Board of Commissioners for Foreign Missions:

"Mission Station, Gabon River, West Africa.
January 23, 1843.

"REV. RUFUS ANDERSON, D.D., SECRETARY A. B. C. F. M.:

"MY DEAR BROTHER:—Your letter of March 17, 1842, making further inquiries about my slave-holding, was handed me by Mr. Walker, who arrived here December 1st.

⁸⁸W. S. Jenkins, *op. cit.*, p. 32.

⁸⁹*Ibid.*, p. 83.

⁹⁰*Ibid.*, see index.

"By legal inheritance, I am the legal owner of two slaves. One of these is a man of eighteen or twenty years of age and the other, if I mistake not, is a girl of twelve or fourteen. Their grandmother and her posterity were entailed upon my mother and her posterity before I was born. At the age of twenty-one I found myself their owner, and this ownership was involuntary.

"By marriage I became joint owner of about thirty more, but as it was repugnant to my feelings, as well as others concerned, measures were adopted before I left the country, which have since resulted in the emancipation of the whole of these. It was made optional with them to go to the North, to Africa, or to any other place where they could enjoy their freedom. They made choice of Africa, and, though I have had reason since to regret that they did not go elsewhere, it is nevertheless a relief to myself and all concerned that they are in a state of freedom.

"In relation to the other two, who are in voluntary servitude, I should remark, that I have used every means, short of coercion, to induce them to go where they could safely accept their freedom. Some time before I left the United States, I obtained the consent of the boy to accompany me to Africa, with the expectation of educating him for a teacher. And an application was made to the Prudential Committee that he be allowed to go, to which they consented. But before the time of embarkation arrived the boy showed a disposition to be vicious, and at the same time manifested a decided repugnance to going to Africa. He was advised to go to one of the free states, and the advantages of this course were distinctly set before his mind, but he refused. His sister was at that time too young to have any discretion and nothing was said to her.

"Some time in 1840, if I mistake not, I wrote to you and requested that you would obtain, if possible, a situation for these two slaves, where they could be educated and made free. At the same time, I requested that you write to my family, and I expressed the hope that the slaves might be prevailed upon to accept freedom. By the same mail I wrote to my sister. From you I received no answer, but from my sister I learned that the slaves were decidedly opposed to leaving the place of their nativity, and that the parents and others thought the proposition unkind.

"Subsequently I wrote to Dr. Armstrong, of New York, and my

friends at the South, but from neither party have I yet received any answer. Lastly, I deputed my wife, who, I presume is now in the United States, to prevail on these slaves to move to one of the free States.

"I desire no profit in any form from their labors. Those who emigrated to Africa were brought here at private cost, involving an expense of several thousand dollars. The only object I have in alluding to this fact is to show that I am not a slaveholder for the sake of gain, and that, so far as I have funds to dispose of in the cause of humanity, they have been appropriated chiefly to promote the happiness and comfort of those who have been in bondage. I do not see it my duty to use force. They have the liberty of choosing for themselves, and I have endeavored to communicate such light and information as will enable them to choose wisely. This seems to me the best liberty that is in my power to confer. If I withdraw my protection from them and allow them to become public property, it seems to be very questionable whether I am in the line of duty.

"If my connection with the Board is a source of embarrassment or perplexity, I shall feel very sorry for it. When I offered myself to the committee I had no other desire than to spend my life in making known the unsearchable riches of the gospel to the miserable and degraded inhabitants of Africa, and after having spent eight years among them, and having, as you know, endured no ordinary trials and difficulties, I am still free to say that I have not now any other desire than to continue in this good work. But the interests of the Board and its widely-extended missions are too precious to come into competition with the right of any one individual, and rather than be that individual I would welcome the cold clay, which shall hide me from the notice of my fellow-men. If, therefore, you feel that my connection with the Board is prejudicial to its interests, either now or at any future time, I will retire from your service without any other than feelings of sincere esteem and affection.

"Very truly and affectionately,

"J. LEIGHTON WILSON."⁹¹

The boy mentioned continued to decline his freedom and lived on at Salem, under the charge of Mr. Samuel Wilson. He is said

⁹¹H. C. DuBose, *Memoirs of Rev. J. Leighton Wilson, D.D.*, p. 100.

to have received wages for his services. He grew gray-headed, delighting to boast that he had "gone through the Seminary with Marse Leighton." When the Federal armies passed through the country during the Civil War, he helped hide the valuables and took care of the horses hidden in the swamps. Several times he was left in charge of the whole plantation, including the white family, during the forced absence of the master. Uncle John was true as steel and it was he who, sent by Dr. J. L. Wilson, skillfully rushed with two four-horse wagons laden with bacon and meal from Mayesville to Columbia, bringing the first food to the hungry women and children who had crowded into the Seminary buildings at the burning of Columbia. Dr. Howe had had nothing to eat for two days when Uncle John arrived.⁹²

To most Southern men it seemed impossible to give the Negroes freedom and let them remain in the South. Aside from the racial competition and the great question of support, there was fear. There were 393,944 colored people to 274,563 whites in South Carolina in 1850.⁹³ Freedom and the vote meant turning over the State to the blacks. In 1740, the Spanish had sought to stir up trouble among the forty thousand half-savage Negroes in South Carolina. A group of Negroes killed several men and captured arms at Stono. They marched toward Jacksonboro, killing and plundering. A messenger reached the Presbyterian Church at Wilton where Archibald Stobo was preaching. By law men were required to carry their arms to church. The congregation found the Negroes plundering and somewhat drunk. A short battle ended the insurrection.⁹⁴ In 1822 an insurrection was plotted, but a faithful slave revealed the plan to his master. The plan was to kill all the whites in Charleston. Of the one hundred and thirty-one Negroes tried, thirty-five were hanged, thirty-seven banished from the United States, and the rest acquitted.⁹⁵

The economic problem in connection with manumission was very real. The Negroes cared for the land and the land provided for the Negroes under the plantation system. In 1857 John L.

⁹²H. C. DuBose, *Memoirs of John Leighton Wilson, D.D.*, p. 104.

⁹³F. D. Jones and W. H. Mills, *op. cit.*, p. 40.

⁹⁴George Howe, *op. cit.*, Vol. I, p. 227.

⁹⁵J. B. Adger, *op. cit.*, p. 52.

Girardeau, '48, as a young man in Charleston argued in favor of his church, which was designed especially for Negroes, with only a few white members, and in combatting the charge that the plan involved segregation of rich and poor said, "It seems, too, rather strange that the blacks should be emphatically designated as the poor, when it is known that their wants are as well provided for as those of half the white population and provided for not because they are objects of charity, but because they earn their bread by their labour. Their security against privation is guaranteed by the interest in them which their masters must feel. Let those who urge this objection inquire upon whom the charities of the Church are mainly expended. Surely, not so much upon the blacks as the poor whites."⁹⁶ When the Negroes were freed, who would feed them? Who would work the land? These questions seemed without answer to the men in the Old South.

The final step in the logic by which the South accepted slavery was the "positive good" theory. Slavery resulted in more positive good than theoretical evil. J. Leighton Wilson saw his freed Negroes sink back into barbarism in Liberia. In the West Indies abolition had not helped, but hindered, civilization and general social well-being. Slavery was seen as a form of paternalism by which the wiser and stronger cared for the weaker and less competent race. The masters were bound to the slaves no less than the slaves to the masters. The Christian teaching inculcated mutual obligations for the greatest good of all concerned. "The Slave Institution at the South increases the tendency to dignify the family. Each planter in fact is a Patriarch—his position compels him to be ruler in his household. From early youth, his children and servants look up to him as the head, and obedience and subordination become important elements of education. Where so much depends upon one will, society assumes the Hebrew form. Domestic relations become those which are most prized—each family recognizes its duty—and its members feel a responsibility for its discharge. The fifth commandment becomes the foundation of Society. The state is looked to only as the ultimate head in external relations, while all internal duties, such as support, education, and relative

⁹⁶George Blackburn. *The Life Work of John L. Girardeau, D.D., LL.D.*, p. 48.

duties of individuals, are left to domestic regulation."⁹⁷ J. L. Girardeau speaks about the beautiful relation supposed to exist in the church when "The master looks up into the gallery and sees his servant there, and the servant looks down and sees his master there."⁹⁸

Of course there were protagonists of slavery who had no regard for the moral issue or who sought to be rid of it by declaring Negroes an inferior order of man and not due consideration as human brothers. Against such conceptions J. B. Adger, George Howe, and J. H. Thornwell contended in the periodicals of the time.⁹⁹

Back in 1796 Rev. James Gilleland had memorialized synod "stating his conscientious difficulties in receiving the advice of the Presbytery of South Carolina, which had enjoined upon him to be silent in the pulpit on the subject of the emancipation of the Africans, which injunction Mr. Gilleland declares to be, in his apprehension, contrary to the counsel of God. Whereupon Synod, after deliberation upon the matter, do concur with the presbytery in advising Mr. Gilleland to content himself with using his utmost endeavors in private to open the way for emancipation, so as to secure our happiness as a people, preserve the peace of the church, and render them capable of enjoying the blessings of liberty. Synod is of the opinion that to preach publicly against slavery, in present circumstances, and to lay down as the duty of every one, to liberate those who are under their care, is what would lead to disorder and open the way to confusion."¹⁰⁰ Because of his conviction the Reverend Mr. Gilleland moved to Ohio in 1840.

Stephen Elliott had united with the Episcopal Church when Daniel Baker preached at Beaufort, S. C. in 1831. When he had become Bishop of Georgia, he summed up the church viewpoint concerning slavery as follows: "However the world may judge us in connection with our institution of slavery, we conscientiously

⁹⁷C. G. Memminger, *Lecture before the Young Men's Library Association of Augusta, Georgia, Augusta, 1851*. Quoted from W. S. Jenkins, op. c.t., p. 210.

⁹⁸George Blackburn, op. cit., p. 43.

⁹⁹J. B. Adger, *Revival of the Slave Trade*, in *Southern Presbyterian Review*, Vol. XII, 100, 1858. J. B. Adger, *The Christian Doctrine of Human Rights and Slavery*, Columbia 1849. George Howe, *A Review, Southern Presbyterian Review*, Vol. III, 124, 1849. J. H. Thornwell, *Report on the Subject of Slavery Presented to the Synod of South Carolina*, Winnsboro, Nov. 6, 1851.

¹⁰⁰George Howe, op. cit., Vol. I, p. 634.

believe it to be a great missionary institution—one arranged by God, as he arranges all the moral and religious influences of the world so that the good may be brought out of seeming evil, and a blessing wrung out of every form of the curse. We believe that we are educating these people as they are educated nowhere else; that we are elevating them in every generation; that we are working out God's purposes, whose consummation we are quite willing to leave in his hands.”¹⁰¹

The Old School Assembly of 1845 took action upon slavery. Dr. George P. Hays in his history of the period says, “The anti-slavery part of the Church strongly denounced this paper as being a pro-slavery document.¹⁰² Instead of allaying the agitation, its adoption seemed rather to foment it. It may possibly have been true that the real object of the Church was to get rid of the question and leave the management, with all its perplexities, to the churches and presbyteries located in the midst of slavery. This result was at least attained in the sense of keeping the Church together until the conflict of war made further unity impracticable.”¹⁰³ In a letter to his wife written from Cincinnati during the Assembly, Dr. J. H. Thornwell wrote, “The question of slavery has been before the house, and referred to a special committee of seven. Though not a member of the committee, I have been consulted on the subject, and have drawn up a paper, which I think the committee and the Assembly will substantially adopt; and if they do, abolition will be killed in the Presbyterian Church, at least for the present.”¹⁰⁴ In the New School Assembly of 1846 resolutions were adopted “condemning the actual system as opposed to the principles of the law of God, the precepts of the Gospel and the best interests of humanity” by a vote of 92 to 29.¹⁰⁵

As we look back upon the attitude of the church in the old South are we forced to conclude its approach to the problem of slavery was altogether wrong? We rejoice that slavery has been abolished, even

¹⁰¹Stephen Elliott, *Address to the 39th Annual Convention of the Diocese of Georgia*, Savannah 1861, p. 9. Quoted by W. S. Jenkins, *op. cit.*, p. 217.

¹⁰²G. P. Hays, *Presbyterians*, p. 191.

¹⁰³*Ibid.*, p. 281.

¹⁰⁴B. M. Palmer, *The Life and Letters of J. H. Thornwell, D.D., LL.D.*, (1875), p. 286.

¹⁰⁵G. P. Hays, *op. cit.*, p. 209.

at the so great cost of civil war. We recognize that church leaders were sometimes timid in expressing their views and were under great constraint to defend themselves from the imputation of abolitionist sentiment by the excited feeling in the South. We do not hesitate to pronounce slavery wrong. Yet it must be admitted, we believe, that never has a race made as rapid strides toward civilization in such a short period as the Negro savages made under the institution of Southern slavery. A few years ago the writer delivered a commencement sermon at a college in Georgia the same day a noted colored minister preached the graduation sermon for a Negro school. The colored minister told of a trip up the Congo inspecting his denomination's mission work. He saw the stevedores come out to meet the ship, in loin cloths. He told the congregation that he turned and said to his wife, "Thank God for American slavery. But for that, there I would be."

Social Service

Today there is emphasis upon the social gospel. The conviction is prevalent that not only should the church inculcate an interpretation of the universe, present the dynamic spiritual resources in personality, hold high the Light of the World, and propound personal ethics, but also seek to apply Christian ethics to every realm of human life. The Columbia Seminary attitude between 1831-1850, which was based upon the doctrine of separation between church and state, was that activities and utterances by a minister in the field of political and social theory should be clearly separated from his ministerial functions. As a citizen he was free to function as a citizen, but as a minister he should not intrude his own speculations into the place which should be dedicated to exegesis and propagation of a revealed body of truth which transcends human theories. Thornwell advocated this position, called "the spirituality of the Church," and on this ground sought to keep temperance agitation and anti-slavery discussions out of the courts of the church.¹⁰⁶ It is doubtful if the distinctions between secular and sacred activities on the part of the ministers were kept clear by the general public. The purpose in the emphasis of the spirituality of the church was to keep the

¹⁰⁶B. M. Palmer, *op. cit.*, p. 225 and p. 376.

church loyal to first things and not let it degenerate into a debating society trying to foster various, and perhaps conflicting, projects. Columbia Seminary has always held closely to the spirituality of the church and sought first to bring about a transformation of character and attitude within the individual. This approach makes social service secondary and incidental, yet in this period there was not lacking a contribution to social betterment.

In 1832 committees in the Society of Missionary Inquiry were appointed as follows:

1. Seamen and Soldiers.
2. Colored Population.
3. Foreign Missions.
4. Domestic Missions.
5. Bible and Tract Societies.
6. Sabbath Schools and Revivals.
7. Temperance Cause.¹⁰⁷

William B. Yates, '33, was the committee on work for seamen and soldiers. He spent his life in that work, serving over fifty years in the Seaman's Bethel in Charleston.¹⁰⁸

J. Leighton Wilson, '33, was an agent in suppressing the slave traffic in Africa. In 1840 he wrote, "Last week Lord Francis Russell, commanding the brig Harlequin, anchored at this place, bringing with him a slave vessel taken on the leeward coast, and while here he took a second slaver that was passing by, and chased several others. About the same time the corpse of a native boy was washed upon the beach near to this place, and the only reasonable conjecture is that it was thrown overboard by a slaver when pursued to avoid being condemned if captured. This is a common piece of cruelty in the annals of the slave trade." He described the means used in procuring slaves, telling of one incident when "two friends (?) came to a slave factory on a mere pleasure excursion, and while one was secretly negotiating for the sale of his companion, the intended victim had the adroitness to escape with the money and leave the other to atone for his duplicity by a life of foreign servitude." A movement was begun in England to withdraw the squadron, al-

¹⁰⁷*Columbia Theological Seminary Bulletin*, Feb. 1931, p. 16-c.

¹⁰⁸*Semi-Centennial Volume*, op. cit., p. 383.

leging nothing was being accomplished. J. L. Wilson prepared a paper, which was sent to a wealthy Bristol merchant, who sent it to Lord Palmerston. The Premier ordered an edition of ten thousand copies to be distributed in prominent circles. It was also printed in the *United States Service Journal* and in the *Blue Book*. The paper presented the squadron's accomplishments and urged that only the fastest ships be stationed on the coast. Lord Palmerston informed Wilson that the publication of his monograph caused all opposition to the retention of the African squadron to cease. In 1851 Wilson could write, "The English government has renewed its efforts, and sent out a better class of vessels, and has already brought this wretched traffic to a stand-still. . . . The year 1851 will probably be the historic period of the breaking up of this protracted and wicked contest. The English Admiral and a large number of his vessels are now at Cape Lopez (the place which has served as an outlet for all the secret slave trade carried on in this river for three or four years past), and will, no doubt, effectively abolish it before he leaves."¹⁰⁹

The work for Negroes by Charles Colcock Jones has already been touched on when mentioning the faculty. This was a missionary activity, yet with social service elements. From his winter home called Montevideo and his summer home called Maybank, both on Newport River, in Georgia, Dr. Jones carried on his work.¹¹⁰ There were three chief stations, Midway and Newport and Pleasant Grove, with Hutchison as an occasional preaching point. He erected three houses of worship. Preparing his sermons with scholarly care, availing himself of the exceptional educational advantages he had enjoyed, he yet made them suitable for the Negroes. Sabbath began with a prayer meeting and a watchmen's meeting. Then came the regular morning service, in which he led the singing, followed by an inquiry meeting for personal instruction and counsel. A Sunday school came next, in which hymns and his own catechism were taught orally. During the week there were one to three plantation meetings at night, sometimes ten miles distant by horseback. The fruit of his labor was seen in the increased intelligence, good order,

¹⁰⁹H. C. DuBose, *op. cit.*, p. 212-227.

¹¹⁰The lovely home life is described in *Montevideo Maybank*, by R. Q. Mallard, D.D., 1898.

neatness, and general morality of the colored people, and from 1838 to 1842 three hundred were received into the church. The synod adopted a paper in 1833 that said in part, "Religion will tell the master that his servants are his fellow-creatures; and that he has a Master in Heaven to whom he shall account for his treatment of them. The master will be led to inquiries of this sort: 'In what kind of houses do I permit them to live? What clothes do I give them to wear? What food to eat? What privileges to enjoy? In what temper and manner and proportion to their crimes are they punished?'"¹¹¹

The masters gave more attention to the physical and moral well-being of their servants, and plantation chapels and schools began to be erected. The Reverend Mr. Jones led in a movement throughout the South in which pastors began to give more attention to the Negroes, and the duty of systematic religious instruction for the colored race was recognized. The Synod of Georgia in 1863, after his death, said of C. C. Jones, "And for the manner in which he fulfilled his special mission to the colored people his praise is in all the churches and his name will be had in everlasting remembrance."¹¹²

¹¹¹E. T. Thompson, *op. cit.*, p. 184.

¹¹²*Semi-Centennial Volume*, *op. cit.*, p. 195-204.

CHAPTER III

THE ORDEAL—THE CIVIL WAR PERIOD

1850-1865

THE flower and the fall of the economic and social system that had supported the Old South took place in the period from 1850 to 1865. Columbia Seminary participated in the lot of the Southland. Its high point of prosperity in the century came just as the War Between the States started. Its endowment of \$267,324 in May, 1862, was larger than it has been until recent decades; and the largest class was that of 1862, when there were thirty-one men in the senior class.¹

Faculty

Alexander T. McGill, D.D., LL.D., was professor of Ecclesiastical History one year, 1852-1853. Born at Canonsburg, Pennsylvania, Feb. 24, 1807, graduated from Jefferson College in 1826, he served as tutor at his college and then went to Georgia and studied and practiced law. In 1831 he began the study of theology at the Associate Presbyterian Seminary in Canonsburg, and was ordained in 1835. After a pastorate, he transferred to the Old School Church; and after another pastorate became professor in Western Theological Seminary at Allegheny. From this chair he came to Columbia, only to return to Allegheny the next year, and after one year was elected professor at Princeton Seminary. He was moderator of the Old School Assembly in 1848 and permanent clerk from 1850 to 1862, when he became stated clerk and served until 1870, when the Old School and New School Churches reunited. He was appointed by the Princeton Seminary to represent that institution at the Semi-Centennial of Columbia Seminary, held in 1881. Unable to attend, he wrote a letter from which we quote: "And we [Princeton Seminary] rejoice to know that the sunny and fertile South is rapidly recovering her own resources, which were once liberally sent here to

¹*Semi-Centennial Volume, op. cit.*, pp. 148, 431.



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help this mother Seminary in its infancy and long struggle to secure an adequate foundation. Beloved brethren of the South, be of good cheer. God will not forget your work of faith and labor of love and patience of hope in ministering to the wants of Princeton more than half a century since. Your prayers and alms went up as a memorial to him in seeking our good at the North, and our hearts are now gratefully with you, and sincerely prompt in agreeing with you touching this thing that we implore the God of all grace to give, and to hasten it in his time, greater prosperity than ever to the Seminary at Columbia.”²

Benjamin Morgan Palmer, D.D., LL.D., '41, served as instructor for a year, and then from 1854 to 1856 as professor of Ecclesiastical History and Church Polity. Dr. Palmer's biography was published in 1906. He was born January 25, 1818, in Charleston, South Carolina, son of Rev. Edward Palmer, who had been brave enough to begin to prepare for the ministry when thirty-two years of age and the father of four children. Leaving his family for a time he went to Phillips Academy, Andover, Massachusetts, eighteen months, and Andover Seminary for three years. The older brother of Rev. Edward Palmer, Dr. B. M. Palmer, Sr., was for many years pastor of Circular Congregational Church, Charleston, and was the first chairman of the Columbia Seminary Board of Directors. It may be noted that the maternal and paternal ancestors of the younger B. M. Palmer were from New England. At fourteen he was sent to Amherst College, Massachusetts, for almost two years. For a time he taught. When seventeen, his cousin, the Rev. I. S. K. Axson, Columbia, '34, spoke to him about becoming a Christian. “Before reaching the door of his chamber, I took the vow that I would make the salvation of my soul the supreme business of my life,” afterward wrote Palmer. After some months of spiritual restlessness peace “came to stay, and through five and fifty years it has deepened in the soul to which it came as the balm of heaven.” In 1836 he united with Stoney Creek Church, and in 1837 entered the junior class at the University of Georgia, where he finished with first honors in 1839. He decided to enter the ministry, and in 1839 went to Columbia Seminary. Licensed by Charleston Presbytery in 1841,

²*Semi-Centennial Volume, op. cit., p. XXII, and p. 421. Presbyterian Encyclopedia, op. cit., under McGill.*

he served as supply at the young church in Anderson, South Carolina, until called to the First Presbyterian Church of Savannah in October of that year. He married Augusta McConnell, stepdaughter of Dr. Howe of the Columbia Seminary faculty, and took his bride from Columbia to Savannah in the buggy Dr. Howe presented as a wedding gift. After fifteen months in Savannah, the First Presbyterian Church of Columbia called the young minister to fill the vacancy made by Dr. J. H. Thornwell's return to South Carolina College as chaplain. Palmer became pastor in 1843. He wrote frequent articles for the *Southern Presbyterian Review*, of which he was cofounder in 1847. Calls to Baltimore; Glebe Street, Charleston; Cincinnati; and Philadelphia were not accepted. Danville Seminary in 1853 called him to the chair of Hebrew. Oglethorpe had conferred the Doctor of Divinity degree in 1852. He was elected to the Columbia Seminary faculty and served the first year while continuing as pastor at the First Presbyterian Church. In 1855, the First Presbyterian Church of New Orleans called him, but Charleston Presbytery refused to allow him to accept on the ground that his "labors as professor in the Theological Seminary are indispensable to the prosperity of that institution, etc." In 1856 he was again called; and this time he requested that he be allowed to accept, and began a pastorate in New Orleans of forty-six years, continuing until his death, May 29, 1902.

Only three cities in the world had a greater commerce than New Orleans in 1856, and in population it was among the half dozen largest American cities. Not only by his preaching, but because he refused to flee during the yellow fever epidemic in 1858 and ministered to the sick, he won the hearts of New Orleans people. During another yellow fever epidemic in 1878 he wrote of his activity, "You will form some idea of the trial, when I state that during three months, I paid each day from thirty to fifty visits, praying at the bed-side of the sick, comforting the bereaved, and burying the dead."³ Other activities of Dr. Palmer will be discussed presently. During the Civil War he refugee in Columbia and supplied the pulpit and taught at the Seminary. All his library and papers were

³T. C. Johnson, biographical material from *The Life and Letters of Benjamin Morgan Palmer* (1906), and J. M. Wells, *Southern Presbyterian Worthies* (1936).

burned in the destruction of Columbia. After the evacuation of Columbia he returned to help get food for the destitute women and children.

Shortly after the War he preached in New York at the church of a friend, Dr. H. J. van Dyke. "An old veteran of the Northern army inquired who the wonderful preacher was. He finally learned that he was Rev. B. M. Palmer, D.D., of New Orleans, Louisiana. 'The arch rebel of that name!' he exclaimed. 'He preaches like an archangel!'"

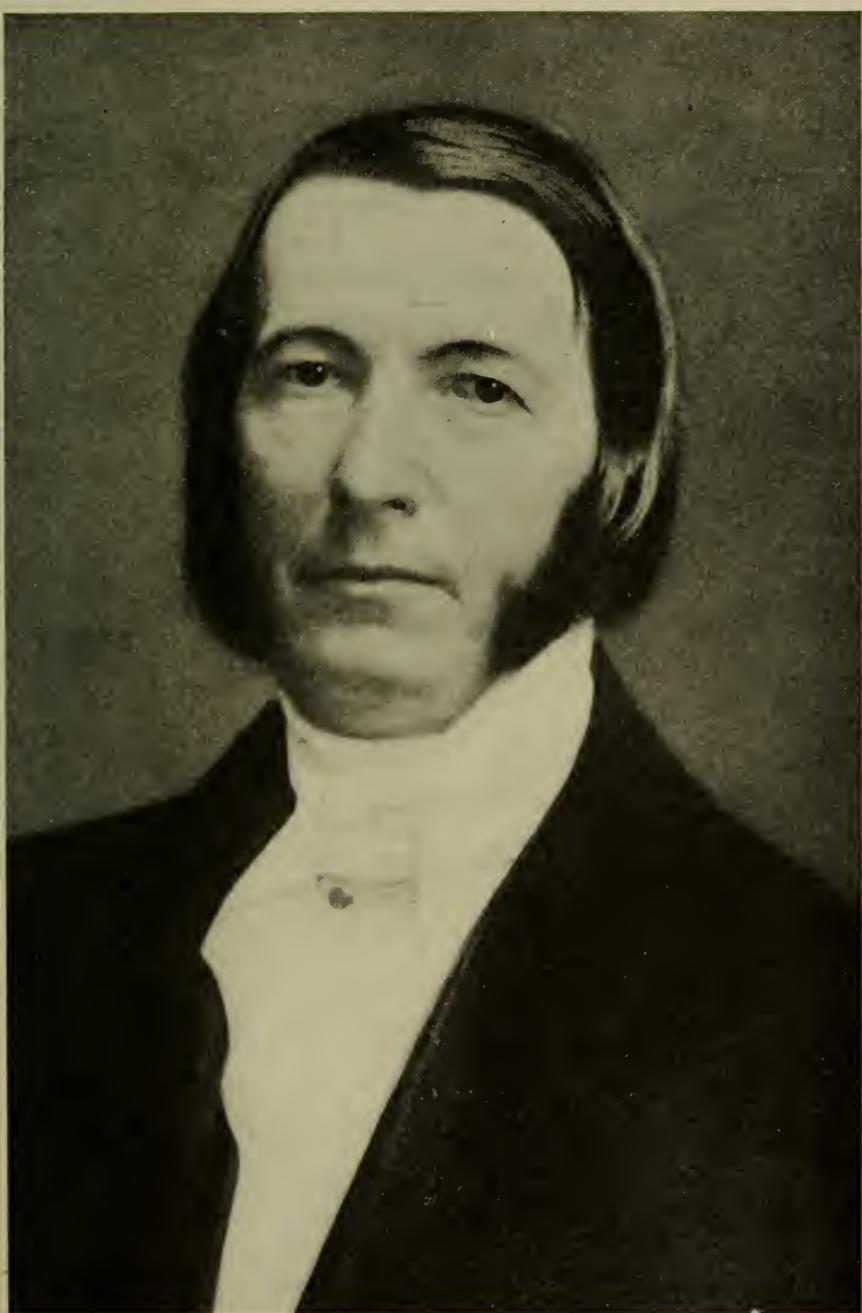
The widow of Jefferson Davis wrote about a trip her husband made to New Orleans on a week end about a year before he died. He was troubled about something and went, even though there were guests in the house. He explained his purpose upon his return, "I went to commune with Dr. Palmer, and it has done me a world of good."

In 1891 Palmer was selected to make the opening address in the campaign of the Anti-Lottery League. He was introduced by the chancellor of Tulane University as "the first citizen of New Orleans."

Palmer declined invitations to occupy a chair in Princeton Seminary in 1860, to become chancellor of Southwestern Presbyterian University in 1874, which institution he was largely instrumental in founding, and to return to Columbia Seminary in 1881.⁴

James Henley Thornwell, D.D., LL.D., became professor of Didactic and Polemic Theology in 1856, and continued until his death in 1862. He was born Dec. 9, 1812, in Marlborough District, South Carolina. English and Welsh strains were united in his parents. His father died when he was eight years of age. Early an insatiable student, he attracted the notice of his teacher and through him of friends who made it possible for him to continue in school. W. H. Robbins took the youth into his home and law office, intending to educate him for the legal profession. "I have determined to adopt theology as my profession," wrote young Thornwell to his patron upon learning of the plan. This was years before Thornwell had made a profession of faith. While in South Carolina College he found and purchased a little book in a bookstore. It was a Westminster Confession of Faith. He wrote, "For the first time I felt

⁴*Presbyterian Encyclopaedia, op. cit.,* under Palmer.



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that I had met with a system which held together with the strictest logical connection; granting its premises, the conclusions were bound to follow." This little book confirmed him as a Calvinist and made him a Presbyterian. His mother was a Baptist, one early teacher an Irish Roman Catholic, another a Methodist local preacher. One of his two early sponsors was a son of a New England divine, but neither of the two were professing churchmen until later when they became Episcopalians. A phrase in a letter from Mr. Robbins refers to Dr. Thomas Cooper as "your idol," indicating Thornwell's admiration for the brilliant president of the institution, who was a philosophical utilitarian and materialist. "Of man in his higher nature, as a being of immortal powers, with aspirations reaching into a never-ending futurity, he had no just conception."⁵ When in Thornwell's senior year resolutions were proposed to his class vindicating President Cooper from the charge of teaching infidelity in his lectures, Thornwell opposed the action and defeated their passage. He graduated with highest honors, December, 1831, at the age of nineteen. In 1832 Thornwell made a profession of faith at Concord Presbyterian Church near Sumter and joined the Sumter Church. He told friends of his purpose to become a minister.

From teaching at Sumter he became principal of Cheraw Academy, and from there early in 1834 went to Andover Theological Seminary, Andover, Massachusetts. Dr. Ebenezer Porter, who had delivered a series of lectures at Columbia Seminary, stopped to visit a former pupil at Cheraw upon returning North. He met the young principal of Cheraw Academy, who had become a candidate of Harmony Presbytery December 2, 1833. Dr. Porter offered him a scholarship, so in 1834 we find Thornwell attending Andover. He soon transferred to Harvard, where he entered the University but also attended the Divinity School. He wrote, "I intend to prepare myself for the Senior Class in Columbia [Seminary] next January, being deficient only in Hebrew."⁶

He was able to accomplish more, seemingly, for in November, 1834, Harmony Presbytery licensed him, and in 1835 ordained him pastor of the newly organized church at Lancaster, South Carolina.

South Carolina College called him to the chair of Logic and Belles-Lettres in 1838. He became pastor of the First Presbyterian

⁵B. M. Palmer, *The Life and Letters of James Henley Thornwell*, p. 61.

⁶B. M. Palmer, *op. cit.*, p. 116.

Church, Columbia, in 1840 for one year, returning to Carolina as chaplain and professor of Sacred Literature. His health failing, he traveled in Europe about six months. He attended ten General Assemblies as representative and was moderator in 1847 at Richmond, the youngest man ever to hold that office.

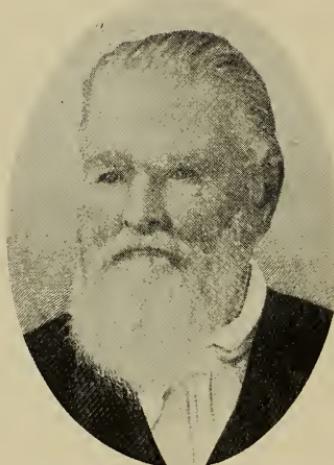
In 1845 the Second Presbyterian Church of Baltimore called him, but the College trustees refused to accept his resignation. That year three colleges conferred the Doctor of Divinity degree. He became pastor of Glebe Street Church, Charleston, in March, 1851, and president of South Carolina College in January of the next year. In December, 1855, he became professor of Theology in Columbia Seminary. With Thornwell and Palmer added to the Seminary faculty, that institution took a leading place in its sphere. Numbers of students were attracted from as far as Massachusetts and New York. Thornwell died August 1, 1862, and was buried in Elmwood Cemetery, Columbia, South Carolina.

His literary productions are listed in the literary appendix to this volume. He was editor of the *Southern Quarterly Review*. Among his papers was the following written petition: "May the Lord grant that I may be guided by His Holy Spirit, that I may contend for nothing but the truth, and that in the spirit of the gospel." Dr. Addison Alexander wrote of his sermon before the General Assembly in 1858 in New York, saying it was "as fine a specimen of Demosthenian eloquence as I ever heard from the pulpit, and it realized my idea of what preaching should be."⁷⁷

John B. Adger, D.D., served as professor of Ecclesiastical History and Church Polity from 1857 to 1874. Born December 13, 1810, and reared in Charleston, Adger came of French refugees who had long lived in Ireland and English-Irish who settled in Pennsylvania and moved to South Carolina. At thirteen Adger was sent North to school, and later finished at Union College, Schenectady, in 1828. After a period in Charleston he spent four years in Princeton Seminary, and sailed for Smyrna, Asia Minor, August 2, 1834, as a missionary to the Armenians. His literary efforts upon the mission field are noted in the literary appendix. He traveled in Palestine and returned to America for a furlough in 1846. Partly because

⁷⁷Biographical information from B. M. Palmer, *op. cit.*, and J. M. Wells, *op. cit.*

of Northern opposition to a missionary who did not hold abolitionist views, Adger decided not to return, but instead to become a missionary to the Negroes. This project to organize separate churches for the Negroes met with opposition in the form of newspaper articles and a threat by a mob to tear down the two buildings being erected by the Presbyterians and Episcopalians. A city-wide meeting finally approved the Negro churches. Dr. Adger labored in Charles-



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ton from 1846 to 1851, when Rev. Ferdinand Jacobs succeeded him for a short time. Adger purchased "Woodburn," near Pendleton, South Carolina, and farmed five years in order to let his eyes recuperate, continuing active in church affairs. He purchased the *Southern Presbyterian Weekly* and moved it to Columbia, November 1, 1860, after he had joined the Seminary faculty. The Seminary was practically closed in May, 1861, and Adger returned to Pendleton, where he ministered to Mt. Zion and later to Pendleton Church until after the War. The support of the pastor given by the church was refused by Dr. Adger and was directed by him to be given to the family of the late deceased minister. In September, 1865, he and Doctors Howe and Woodrow opened the Seminary. He continued as a professor until his resignation in 1874. In 1877

he began to serve Pendleton again, but relinquished a long and fruitful pastorate there on account of health in 1896. He died in 1899, having almost completed his autobiography.⁸

James Woodrow, Ph.D., M.D., D.D., LL.D., J.U.D., became Perkins Professor of Natural Science in connection with Revelation upon the creation of that chair in 1861. He was born at Carlisle, England, May 30, 1828, where his father, Rev. Thomas Woodrow, was pastor of Lowther Street Church. (It was here Woodrow Wilson spoke on December 29, 1918, on his way to the Peace Conference. The brief address is called "At His Grandfather's Church."⁹ Wilson's mother was Woodrow's sister.) Graduated from Jefferson College, Pennsylvania, in 1849, he studied under Louis Agassiz at Harvard in the summer of 1853, and graduated from the University of Heidelberg, with A.M., Ph.D., *summa cum laude* in 1856. He had been principal of academies in Alabama, 1850-1853.

Woodrow taught Chemistry, Natural Philosophy, Botany, and Geology at Oglethorpe University from 1853 to 1860. Sidney Lanier graduated there in 1860 and his biographer states, "At least one genuine impulse was received in his college life, and that proceeded from Professor James Woodrow, who was then one of Sidney's teachers. During the last weeks of his life Mr. Lanier stated that he owed to Professor Woodrow the strongest and most valuable stimulus of his youth."¹⁰ When Darwin's *The Origin of Species* was published in November, 1859, with the resulting shift in scientific theories, the chair occupied by Dr. Woodrow gradually became a focal point of attention, resulting in the evolution controversy. "I can never forget that it was the lectures in Dr. Woodrow's classroom that checked me in a wild, downward career to infidelity and atheism and cheerless blank despair," said one of his students.¹¹ The evolution controversy will be discussed in a later chapter of this study. Woodrow was discontinued as a teacher at

⁸See literary appendix. Biographical material from J. B. Adger, *My Life and Times*, op. cit., p. 956.

⁹Woodrow Wilson, *Selected Literary and Political Papers and Addresses of Woodrow Wilson*, Vol. II, p. 308.

¹⁰William Hayes Ward in memorial in *Poems of Sidney Lanier* (1920) and *Dr. James Woodrow as Seen by His Friends*, collected by Marion W. Woodrow (1919), p. 156.

¹¹J. L. Martin, M.D., D.D., quoted in *My Life and Times*, J. B. Adger, op. cit., p. 495.

the Seminary in 1886. He was Professor of Geology at South Carolina College 1869-1872 and 1880-1897. He was president from 1891 to 1897. He was a commissioner to the Assembly in 1866, 1877, 1879, 1880, 1886, 1889, 1896, and 1899. From 1861 to 1872 he was treasurer of Foreign Missions and Sustentation. He was president of the Central Bank of Columbia, 1888-1891, and 1897-1901; president of the South Carolina Home Insurance Co., president of Carolina Loan and Investment Co., and vice-president or director in a lumber company, a building and loan association, a land development concern, two railroad companies, and a phosphate company. Upon advice of physicians he was forced to refrain from preaching because of a throat ailment.¹² Georgia Medical College conferred an honorary M.D. degree, Hampden-Sydney the D.D., Davidson the LL.D., Washington and Jefferson the J.U.D. During the War, Woodrow was chief of laboratory at Columbia, South Carolina, in the medical department, manufacturing medicine for the Confederacy. Dr. Woodrow became an honored member of the Synod of South Carolina by transfer from Augusta Presbytery in 1894, and was its moderator in 1901. He had been moderator of the Synod of Georgia in 1879. After his death in 1907 his wife erected the Woodrow Memorial Church, Columbia, to his memory.¹³ He was editor and proprietor of the *Southern Presbyterian Review*, 1861-1885, and of the *Southern Presbyterian*, 1865-1893. He held the following memberships: Associate of Victoria Institute, London; Isis, Dresden; Scientific Association of Germany; Scientific Association of Switzerland; Fellow of the American Association for the Advancement of Science; and was a member of the International Congress of Geologists.¹⁴

Bazil E. Lanneau, M.A., '51, acted as tutor in Hebrew from 1851 until 1856. He was grandson of Dr. B. M. Palmer, Sr., and was born March 22, 1830. He graduated with first honors from Charleston College. He organized and served a church in Lake City, Florida, between 1854 and 1856. Then he served as coeditor of the *Southern Presbyterian* and pastor at Summerville, South Carolina,

¹²J. B. Adger, *op. cit.*, p. 632.

¹³F. D. Jones and W. H. Mills, *op. cit.*, pp. 192, 316, 471. J. B. Adger, *My Life and Times*, *op. cit.*, pp. 632, 647.

¹⁴Marion W. Woodrow, *Dr. James Woodrow as Seen by His Friends*, *op. cit.*, Intro.

for two years. He returned to Lake City and from there was elected professor of Ancient Languages at Oakland College, Mississippi, in 1859. He died in 1860.¹⁵ (Oakland College was founded in 1830 by Mississippi Presbytery, transferred in 1839 to the Synod of Mississippi, and suspended 1861-1866. It closed in 1867.)

James Cohen, M.A., was tutor in Hebrew from 1856 to 1862. He was a native of Algiers, a Jew by birth, and knew Arabic from childhood. He died before many years. About this time Adolphus H. Epstein, of Jewish birth in Hungary, student at Lafayette College, and who had united with a Philadelphia church, was a student at the Seminary. He died in his senior year, 1856, and is buried in Columbia. His tephilim, or phylacteries, which had been given by his mother when he became a son of the law at thirteen, were preserved at the Seminary.¹⁶

Academic Life in This Period

In 1857 the Synod of Alabama came into joint ownership and control of Columbia Seminary with the Synods of Georgia and South Carolina. Alabama elected two members of the Board. Dr. Adger and Dr. Palmer had traveled into Alabama, and as far as New Orleans in January, 1855, seeking to secure funds for a new professor, with a view to calling Thornwell. About \$28,000 was secured.¹⁷

In 1852 the Board proposed the removal of a small building and erection of a large dormitory. This building was completed in 1854 and called Simons Hall in memory of Mrs. Eliza L. Simons of Charleston, who left a legacy of \$5,000 to the Seminary. Law Hall was largely a gift of Mrs. Agnes Law, in memory of her husband, an elder in the Columbia Church and long treasurer of the Seminary. This building was completed in 1855. This money she gave away was all she saved; everything else was destroyed in the War Between the States. When Columbia was burned, Feb. 17, 1865, the soldiers she had secured as guards joined with their drunken fellows in looting and burning her house. She, an old lady of some threescore and

¹⁵Semi-Centennial Volume, *op. cit.*, p. 309.

¹⁶Ibid., pp. 154, 269.

¹⁷Ibid., p. 150 and J. B. Adger, *My Life and Times*, p. 137.

ten years, was warned to leave her burning home. On the second or third day some friends found her wandering through her old ruined garden, in a corner of which she had extemporized a miserable shelter. They removed her to the building she had generously given away, on the Seminary grounds, where friends and relatives provided for her wants until she followed her husband into eternity a short time later.¹⁸ Mr. John Bull, who had been prevented by disease from becoming a minister, left a legacy of \$10,000. With some of this the boarding hall was enlarged and the stable and carriage house converted into a chapel. Of this chapel we shall write in a later chapter. The employment of all artisans upon the erection of the State Capitol prevented other building.¹⁹

The library consisted of 5,296 volumes in 1854; and the Smyth Library was purchased in 1856, adding 11,520 volumes. In 1863 there were 17,778 volumes. Through the efforts of Dr. Adger and others, all debts were paid and the endowment brought to \$262,024.85 in 1864. In 1863 the institution had been tendered the Assembly of the Presbyterian Church in the Confederate States, and was accepted. Some of the seeming prosperity of this period was caused by inflation due to Confederate currency.

Church Extension and Evangelism

Columbia men organized or were first ministers of the following new churches between 1850 and 1865:

Liberty Hill	1851	Hoyt, T. A., '49
Marion	1852	Frierson, D. E., '42
Allison Creek	1854	Adams, J. M. H., '33
Stoney Creek, Received into Presbytery	1855	Dunwoody, J. B., '41
Lynchburg	1855	Wilson, W. W., '46
Clinton, First	1855	Holmes, Z. L., '42
Douglas	1856	Harrison, Douglass, '54
McCall	1857	Cousar, J. A., '55
Turkey Creek, Congaree Presbytery	1858	Wilson, W. W., '46
Shady Grove, S. C. Presbytery	1859	Holmes, Z. L., '42
Aiken	1859	Smith, A. P., '58
Grindal Shoals, Bethel Presbytery	1859	James, A. A., '51
Ninety Six	1860	Willbanks, J. S., '60
Union, Harmony Presbytery	1863	Frierson, E. O., '58

¹⁸J. B. Adger, *My Life and Times*, p. 336, and *Semi-Centennial Volume*, op. cit., p. 145.

¹⁹*Semi-Centennial Volume*, op. cit., p. 146.

The churches organized by Columbia men in other synods cannot be readily determined, but for South Carolina most of the new churches were organized by Columbia graduates.²⁰ As an indication of the influence of alumni in the more western territory it may be noted that Columbia alumni were elected moderators of New Orleans Presbytery thirty-one of the forty-five years between 1855 and 1900.²¹

From 1851 to 1860 the Synod of South Carolina grew from 71 ministers and 101 churches, to 100 ministers and 130 churches. The Synod of Georgia had 61 ministers and 95 churches in 1850, and 70 ministers and 116 churches in 1860.²²

There were 218 students in the Seminary classes from 1851 to 1865. A. J. Witherspoon, D.D., '51, was a descendant of John Knox. His sister became the wife of Dr. J. H. Thornwell. Failure of health prevented his accepting his appointment by the Presbyterian Church as a missionary to Panama. After the War he organized five churches as evangelist of South Alabama Presbytery, among them Franklin Street Church, Mobile. In two months in 1870 he raised \$7,000 for the Confederate Home of the Synod of Alabama. In 1873 he became city missionary for New Orleans, and in 1878 seaman's chaplain for the Seaman's Bethel. He secured a new site and the erection of a Seaman's Home. A church was organized in connection with the work, and one year it received twelve by profession of faith and enrolled 212 as associate members. Beds, meals, convalescent care, reading rooms, correspondence facilities, weekly entertainments, and religious services were provided. The work has continued to flourish.²³

A. J. Loughridge, '51, went to Texas and labored as a home missionary. During the Civil War he supported himself by surveying while he continued to preach. He served and built up several churches in Texas.

Some of the alumni of this period became outstanding pastors. J. S. Barr, '52, served Camden, Arkansas, 1856-1857, Mt. Holly, 1858, and Scotland Church, 1859-1860. D. L. Buttolph, D.D.,

²⁰F. D. Jones and W. H. Mills, *op. cit.*, Records of churches by name.

²¹Louis Voss, *Presbyterianism in New Orleans and Adjacent Points*, p. 135.

²²F. D. Jones and W. H. Mills, *op. cit.*, p. 285.

²³*Presbyterian Encyclopaedia*, *op. cit.*, p. 1024, and Louis Voss, *Presbyterianism in New Orleans and Adjacent Points*, pp. 75, 78.

'52, served the Second Presbyterian Church, Charleston; Midway, Liberty County; and Marietta, Georgia. R. K. Porter, D.D., '52, was pastor of Central Presbyterian Church, Atlanta. James Stacy, D.D., '52, was pastor at Newnan, Georgia, for forty-three years, stated clerk of the synod thirty-three years, and wrote a history of the church in Georgia.

J. G. Richards, '53, labored for long years in Harmony Presbytery, part of the time as Presbyterial evangelist. William J. McCormick, '53, preached in the courthouse in Gainesville, Florida, in 1858. He supplied the pulpits of Kanapaha, and Micanopy also, and often visited Ocala, Fernandina, Archer, and many other places that were then without ministers. ". . . His influence has been felt throughout the state, and had much to do with the upbuilding of Presbyterianism in Florida." He was elected to represent the Assembly at Belfast, Ireland, in 1884, but died in 1883.²⁴

Samuel Orr, '54, spent his ministry, except for service as a chaplain, in Arkansas, until his death in 1882. He served Princeton, 1866-1868, Arkadelphia, 1869-1879, and Dobynville, 1880-1882. Henry Martyn Smith, D.D., '54, came to Columbia Seminary with his former pastor, Dr. A. T. McGill, but declined to follow him to Princeton Seminary. Dr. Smith served two years as assistant to Dr. Thomas Smyth in Charleston, South Carolina, and then began his pastorate of thirty-one years at the Third Presbyterian Church, New Orleans—his only pastorate. In 1873 he was moderator of the General Assembly.²⁵ Matthew Greene, '54, came from Ireland to attend Columbia Seminary, and returned there after graduation.²⁶ T. R. Markham, D.D., '54, served a long pastorate at Lafayette Church, New Orleans, beginning as supply Feb. 1, 1857.²⁷

William James McKnight, '55, served Danville, Kentucky; Avondale Church, Cincinnati; Springfield, Ohio; New Brunswick, New Jersey. David H. Porter, D.D., '55, served Augusta, and then the First Church of Savannah from 1855 until his death in 1873.

R. Q. Mallard, D.D., '55, became pastor in 1856 at Walthourville, Georgia, the place of his birth twenty-six years previously. From 1863 to 1866 he served Central Church, Atlanta. In the

²⁴*Semi-Centennial Volume, op. cit., p. 324.*

²⁵*Louis Voss, Presbyterianism in New Orleans and Adjacent Points, p. 275.*

²⁶*Semi-Centennial Volume, op. cit., p. 283.*

²⁷*Louis Voss, Presbyterianism in New Orleans and Adjacent Points, p. 49.*

evacuation of Atlanta, his wife, a daughter of Charles Colcock Jones, was thrown from a wagon and injured. In the early gray of a December morning in 1864 Dr. Mallard heard troops approaching Walthourville and went out to meet and welcome them. To his surprise he found they were Federal soldiers. He was captured and confined in a warehouse-prison on Bay Street, Savannah, for three months. After the cessation of hostilities he returned to Atlanta, from whence he accepted a call to Prytania Street Church, New Orleans. Recovering from a period of poor health, he accepted the pastorate of Napoleon Avenue Church in the same city in 1879, and served until his death, March 3, 1904, a ministry in New Orleans of thirty-six years. His literary work is treated in the appendix. He was moderator of the Assembly in 1896.²⁸

J. A. Barr, '57, served Searcy, Arkansas, 1860-1863, and D. C. Boggs, '57, served Jacksonport in the same State, 1869-1874, and Bentonville, 1874-1901. S. W. Davies, '57, was in Arkansas at Augusta, 1863-1868; Cotton Plant, 1869-1874; and Fayetteville, 1875. Jethro Rumble, D.D., '57, was pastor at Salisbury, North Carolina, many years. His leadership in establishing Barium Springs Orphanage is treated in the fourth chapter.

W. T. Hall, D.D., '58, served Canton, Mississippi, and Lynchburg, Virginia, many years most effectively.

R. W. Shive, '58, served Searcy, Arkansas, 1867, Center Hill, 1868-1877, Beebe, 1878, Lonoke, 1879-1880, Austin, 1884-1892.

Robert Burton Anderson, D.D., '59, presided at Yorkville Female Institute and was pastor at Morgantown, North Carolina. Robert Warnock McCormick, '59, was ordained pastor at Henvelton by the Ogdensburg (New York) Presbytery. Later he served as a missionary to the Pennsylvania coal miners; and was then pastor at Tuscarora, New York; and then Waddington, New York. J. C. Kennedy, '59, served at Des Arc, Arkansas, 1869-1870, Van Buren, 1871-1878, Hackett City, 1879-1880.

J. D. Burkhead, D.D., '59, was an outstanding minister of evangelistic gifts and an author.

J. S. Willbanks, '60, served Clarkesville, Arkansas, 1867, Dardanelle, 1868-1876, Russellville, 1877, Austin, 1878-1889.

²⁸Louis Voss, *Presbyterianism in New Orleans and Adjacent Points*, p. 232.

S. H. Gallaudet, '62, had previously attended Princeton. He served Dickson, Maryland, 1864-1866; Christ Church, Pottstown, Pennsylvania, 1868-1869; was a missionary to Texas in 1870; was pastor of St. Andrew's Church, Baltimore, Maryland, and then Greensburg, Pennsylvania, until 1894, when he went to Ventura, California. Trinidad, Colorado, was served in 1903.

T. H. Law, D.D., '62, was stated clerk of the Synod of South Carolina and permanent clerk of the General Assembly. J. A. McConnell, '62, served as evangelist of New Orleans Presbytery in 1871 and reorganized the church at Centerville. James Hoge Nall, D.D., '62, served Tuskegee, Alabama; Columbus, Georgia; Prytania Street, New Orleans; and Jefferson, Tennessee.²⁹ J. M. P. Otts, D.D., '62, served Columbia, Tennessee; Wilmington, Delaware; Chambers Presbyterian Church, Philadelphia. He founded the Otts Lectures at Davidson College. George L. Petrie, D.D., '62, served Charlottesville, Virginia, from 1878 to 1928, or fifty years. At the Assembly in Charlottesville in 1930 he was honored as the oldest living alumnus of Columbia Seminary and only living attendant at the first General Assembly in Augusta, Georgia, in 1861. J. F. Watson, '62, served Camden, Arkansas, 1867, and Princeton, Arkansas, 1868-1869. Charles S. Vedder, D.D., '62, became pastor at Summerville, South Carolina, and in 1866 entered upon a pastorate of fifty-one years at the French Huguenot Church in Charleston, which terminated with his death in 1917. Franklin T. Simpson, '62, born in Wilkes County, Georgia, on May 13, 1831, returned to live there until April 1, 1906. He preached at Lincoln, South Liberty (Sharon), Bethany in Greene County, and supplied Toccoa—all in Georgia.

Edward M. Green, D.D., '63, was pastor at Washington, Georgia, Washington, North Carolina; and at Danville, Kentucky, from 1877 to 1922—forty-five years. George Sluter, '63, left Columbia and graduated at Princeton. He served Rensselaer, Missouri; Webster St., St. Louis; Duluth, Minnesota; Shelbyville, Indiana; Arlington, New Jersey; and produced several books.³⁰

²⁹Louis Voss, *Presbyterianism in New Orleans and Adjacent Points*, p. 69, and p. 208.

³⁰*Presbyterian Encyclopaedia*, op. cit., and F. D. Jones and W. H. Mills, op. cit., for biographical information. *Semi-Centennial Volume*, op. cit. See indexes.

The great revival of 1858 seems to have quickened interest in the churches through the territory of the Seminary. Charleston Presbytery in the narrative for 1858 notes "the outpouring of the Holy Spirit, crowded congregations, much solemnity and the conversion of many souls. The young were particularly affected. The Anson Street Church had one hundred additions."³¹ Harmony Presbytery and South Carolina Presbytery also mention the influence of new spiritual life.

Daniel Baker continued to labor in this period. He wrote concerning a series of services at Sumter, South Carolina, in 1852, where Donald McQueen, '36, served as pastor: "Last night, amid circumstances of very special interest and solemnity, our meeting in this place came to an end, and truly, a most delightful, blessed meeting it has proved, a soul refreshing season indeed. Thirty cases of hopeful conversions, about two-thirds of whom may be called young men. I think I never saw a more interesting set of converts in all my life; as one has expressed it, 'They are the pick of the town'; and another remarked, 'If it had been left to us to select, we could not have made a better selection.' To God be all the praise."³²

Influence upon Literature and Thought Life

Reference to the literary appendix will show the published writings of the graduates between 1850 and 1865. Not much mere literature was produced, as the pressing problems of the day called for the best thought available. Periodicals flourished. The *Southern Presbyterian* was founded at Scottsboro, Georgia, in 1847, removed to Charleston, South Carolina, in 1853, where J. L. Kirkpatrick and B. E. Lanneau, '51, were editors. From 1857 H. B. Cunningham, '39, was editor and proprietor. In 1860 John B. Adger, of the faculty of Columbia Seminary, purchased and removed it to Columbia. The burning of Columbia suspended publication, but James Woodrow, another member of the faculty, determined to continue publication; and overcoming great difficulties, he began again in 1865, and continued until 1893. Then W. S. Bean, '72, moved the paper to Clinton, South Carolina, where J. F. Jacobs,

³¹F. D. Jones and W. H. Mills, *op. cit.*, p. 52.

³²*Ibid.*, p. 832.

'91, and W. S. Jacobs, '93, published it until 1903. Sold to Dr. Converse in 1903 and moved to Atlanta, it was consolidated with the *Central Presbyterian* of Richmond and the *Southwestern Presbyterian* of New Orleans and became the *Presbyterian of the South*, and is now published in Richmond, Virginia. From 1847 to 1885 the *Southern Presbyterian Review* was published. "Political, educational, moral, ecclesiastical and theological discussions were rife in those times. The War was coming on, and the ideas that led to it stirred men's minds and hearts. The Presbyterian Church, like other denominations, was to be divided." All these subjects were ably treated by different writers in successive volumes.³³ In 1857 William Flinn, '44, was cofounder and coeditor of *Pastors and Peoples Journal*, issued for only a little over a year at Macon and Milledgeville, Georgia, as a monthly.³⁴ Thomas L. DeVeaux, '60, served as editor of the *North Carolina Presbyterian*.³⁵

Education

The influence of the Seminary upon education may be exhibited by noting educators among the alumni of this period and their activity in education. In a day of slow transportation many institutions were needed. In 1857 "The Reidville Female College" and "Male High School" were founded by Nazareth congregation at Reidville, South Carolina. R. H. Reid, '49, was pastor of the church and founder of the school. R. P. Smith, '76, and the founder's son, B. P. Reid, '86, were later in charge. The school closed with the son's death in 1913.³⁶

Douglass Harrison, '54, served as superintendent of education of York County. William Banks, '40, taught in connection with his pastorate; and his son gained a great reputation as an instructor of boys. J. R. Riley, '60, was president of Laurensville Female Seminary. Samuel Donnelly, '38, was in charge of the boys' section of the Presbyterian High Schools of Greenwood in 1854.³⁷ David Wills, D.D., '50, was president of Laurensville Female Seminary

³³J. B. Adger, *My Life and Times*, op. cit., p. 229.

³⁴James Stacy, op. cit., p. 282.

³⁵*Semi-Centennial Volume*, op. cit., p. 256.

³⁶F. D. Jones and W. H. Mills, op. cit., pp. 352-354.

³⁷*Ibid.*, pp. 350, 351.

in 1857 and was president of Oglethorpe University from 1870 to 1872.³⁸ A great number of ministers taught in the church schools during this period. John B. Mallard, '35, had taught Chatham Academy and was professor of Oglethorpe University.³⁹ John F. Watson, '62, had charge of a female school at Princeton, Arkansas, in 1867.⁴⁰

Isaac J. Long, D.D., '61, before coming to Columbia had previously studied two years at Danville Seminary. Dr. J. Leighton Wilson sent him to investigate Arkansas in 1866, and he settled in Batesville, where he was pastor from 1867-1891. He began teaching a class of boys, which developed into a high school and later, on Oct. 24, 1872, became Arkansas College. The Reverend Mr. Long was the first president and served for life. In 1902 there were ninety-seven men graduates, of whom thirty-six became ministers.⁴¹ T. D. Witherspoon, D. D., '59, was chaplain of the University of Virginia, 1871-1873, and professor in Central University, Danville, Kentucky, 1891-1893. He was in the chair of Homiletics at Louisville Theological Seminary, Kentucky, from 1893 to 1898. Samuel C. Alexander, '61, was one of the founders of Middle Memorial University for Negroes at Charlotte, North Carolina.⁴²

H. B. Cunningham, D.D., '39, served as president of Oglethorpe University from 1868 to 1870.⁴³ W. P. Jacobs, D.D., LL.D., '64, who served in Clinton for fifty-three years, was the founder of Presbyterian College at Clinton, South Carolina, in 1880 and of Thornwell Home and School for Orphans in 1875. I. S. K. Axson, D.D., '34, served as president of Greensboro Synodical Female High School, Greensboro, Georgia, in 1853,⁴⁴ and Homer Hendee, '44, presided over the other synodical high school at Griffin, Georgia, in 1858. William J. McKnight, D.D., '55, was professor in Austin College, 1856-1857, and at Centre College, 1857-1864. R. B. Anderson, D.D., '59, was principal of Yorkville Female Institute sometime between 1862 and 1871.⁴⁵

³⁸F. D. Jones and W. H. Mills, *op. cit.*, p. 358, and James Stacy, *op. cit.*, p. 142.

³⁹James Stacy, *op. cit.*, p. 317.

⁴⁰*Ibid.*, p. 367.

⁴¹The History of Presbyterianism in Arkansas, Synod of Arkansas, 1828-1902.

⁴²Presbyterian Encyclopaedia, *op. cit.*, p. 23. See under Long and Witherspoon.

⁴³James Stacy, *op. cit.*, p. 142.

⁴⁴*Ibid.*, p. 162.

⁴⁵Presbyterian Encyclopaedia, *op. cit.*, see under names.

A. M. Small, D.D., '55, entertained synod at Selma, Alabama, in 1864 and proposed to them the establishment of an orphans' home. The proposal was approved, and Doctor Small appointed to carry out the plan. After his death in the Battle of Selma the home was opened by Dr. A. R. Holderby, and is now located at Talladega. G. R. Foster, '51, was superintendent of this home from 1880-1887 and also 1893-1908.⁴⁶

Foreign and Domestic Missions

Andrew M. Watson, '51, labored in the Choctaw and Chickasaw mission from 1852 for several years. Marcus M. Carlton, '54, spent many years in northern India, in founding and maintaining Christian colonies. He wrote of conducting regularly as many as eight religious services a week. Condor J. Silliman, '55, grew up among the Choctaw Indians, to whom his parents were missionaries. The board sent him as a missionary in 1855, but he lived only a year. Charlton Henry Wilson, '55, was appointed to take charge of a Chickasaw mission school at Wapanucka the year of his graduation. He returned to South Carolina in 1859, and became pastor at Pee Dee and Bennettsville. John A. Danforth, '59, went to China but on account of health was soon returned. J. H. Colton, '62, went in 1870 to the Choctaw Indians, among whom he labored for five years.⁴⁷ He reopened Spencer Academy in 1871. Robert R. Small, '55, undertook a missionary work among the ignorant and destitute "sand-hillers" in the neighborhood of Columbia, South Carolina, which was most successful, but cut short by his death.⁴⁸

When the War Between the States began, J. Leighton Wilson, '33, resigned his position as Secretary of Foreign Missions of the Presbyterian Church, U. S. A., and came to South Carolina. "My mind is made up. I will go and suffer with my people," he said.⁴⁹ He at once issued a call for the churches to support mission work among the Indians, cut off from the North by war. A provisional committee was set up in Columbia, South Carolina, before the

⁴⁶*The King's Business in the Synod of Alabama*, by Synod's Executive Committee, Birmingham Publishing Co., Birmingham, Ala., 1927, p. 79.

⁴⁷*Semi-Centennial Volume*, op. cit., p. 380.

⁴⁸*Ibid.*, p. 361.

⁴⁹H. C. DuBose, op. cit., p. 247.

Augusta Assembly. During the War the Indian work was sustained, and indeed extended.⁵⁰

Work among the colored people was continued and reached its greatest emphasis in this period. It was part of proslavery thinking that slavery was to Christianize and civilize the Negroes. As Dr. J. B. Adger of the Columbia Seminary faculty wrote years afterward, "Now it is true, and will forever remain true, that our Southern slavery was just a grand civilizing and Christianizing school, providentially prepared to train thousands of Negro slaves, brought hither from Africa by other people against our protest, some two hundred years ago. Never was any statement more absurdly false than that slavery degraded the Negroes of the South from a higher to a lower position."⁵¹ Most churches seem to have had colored members. A great church building was dedicated in Charleston, May 26, 1850, which was ministered to by Adger and then Girardeau. In 1857 the membership of Charleston Presbytery stood 1440 colored and 829 whites. In 1860 Harmony Presbytery had colored members to the extent of 1743 of a total membership around 4000.⁵² All over the South interest in colored evangelization was keen. Others followed the example of C. C. Jones, Adger, and Girardeau. Peter Winn, '41, labored for about two years at Port Gibson, Mississippi, in a colored mission. Pastors were diligent in ministry to the Negroes.⁵³

In 1858 the Synod of South Carolina stated "The relation of this vast mass of the poor, the ignorant and the dependent to the religious bodies entrusted with the care of their souls is, doubtless, the chief question of which the answer is demanded of the Southern Church."⁵⁴ The first Assembly of the Presbyterian Church in the Confederate States of American passed a resolution: "That the great field of missionary operation among our colored population falls more immediately under the care of the Committee of Domestic Missions; and that the committee be urged to give it serious

⁵⁰ *Presbyterian Encyclopaedia*, op. cit., p. 845.

⁵¹ J. B. Adger, *My Life and Times*, p. 162.

⁵² F. D. Jones and W. H. Mills, op. cit., pp. 52, 55.

⁵³ *Semi-Centennial Volume*, op. cit., p. 380.

⁵⁴ T. C. Johnson, *A History of the Southern Presbyterian Church* (1894), p.

and constant attention, and the Presbyteries to co-operate with the committee, in securing pastors and missionaries for this field.⁵⁵

Problems of the Day

On December 20, 1860, the delegates to the State convention signed the Ordinance of Secession for South Carolina. The delegate from Abbeville, Mr. T. C. Perrin, who became president of the Seminary Board in 1861, signed first. Four years and a few months later Jefferson Davis held the last Cabinet meeting in the house of that delegate as the Cabinet fled from Richmond and stopped for a night at Abbeville.⁵⁶ The War Between the States was, of course, the problem pre-eminent in this period. It is beside our purpose to trace the political development, but Columbia Seminary men were the chief actors in meeting the crisis that the political situation developed in the church.

John C. Calhoun died in 1850, Webster and Clay in 1852. The Clay compromise of 1850 was an attempt to agree about the disagreement between the North and South. The "underground railroads" irritated the South. The John Brown raid of 1859, the wide circulation of Mrs. Stowe's novel *Uncle Tom's Cabin*, the Dred Scott decision in 1857, each intensified the differences between the sections. In 1851 the Synod of South Carolina adopted a report on slavery by Dr. Thornwell. The South had made up its mind that there was no quick and easy solution for the slave problem, as has been shown in the preceding chapter. Abolitionist attacks were resented.⁵⁷

The remark attributed to Cyrus McCormick that "the two great hoops holding the Union together were the Democratic party and the Old School Presbyterian Church" had much truth within it. The Baptists and Methodists had divided at the Mason-Dixon line long since. The Old School Presbyterians, due in a large measure to the leadership of Thornwell, had managed to continue together.⁵⁸ A conciliatory attitude toward the South and appreciation of their

⁵⁵J. B. Adger, *My Life and Times*, op. cit., p. 339.

⁵⁶F. D. Jones and W. H. Mills, op. cit., p. 43. Some claim is made by Washington, Ga., to the honor of having been the site of the last cabinet meeting.

⁵⁷*Ibid.*, p. 43.

⁵⁸B. M. Palmer, op. cit., p. 286.

very real problem with slavery had been manifest. In 1818, before the New School split, the General Assembly had declared, "We consider the voluntary enslaving of one part of the human race by another . . . utterly inconsistent with the law of God . . . totally irreconcilable with the spirit and principles of the Gospel of Christ. . . . It is manifestly the duty of all Christians who enjoy the light of the present day . . . as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible, through the world."⁵⁹ The report admitted the danger in immediate emancipation. In 1825 the Assembly called attention to religious instruction of slaves: "No more honored name can be conferred . . . than that of Apostle to the American slaves."⁶⁰ The separation of the New School group removed the ministers most given to abolitionist sentiment. In 1845, as noticed in the previous chapter, Thornwell substantially drew up the action on slavery, taking the position it was a civil and not an ecclesiastical matter: "That the General Assembly was originally organized and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery, . . . is no bar to Christian communion."⁶¹ "That it is purely a civil relationship, with which the church, as such, has no right to interfere," wrote Thornwell.⁶² In 1849 the Assembly refused to propose methods of emancipation, and following Assemblies adhered to the position of nonaction regarding condemnation of slavery. In 1854 the report of the Assembly on Negro instruction said, "The position taken by our Church with reference to the much-agitated subject of slavery secures to us the unlimited opportunities of access to master and slave, and lays us under heavy responsibilities before God and the world not to neglect our duty to either."⁶³ In November, 1860, the Synod of South Carolina defeated a motion to "dissolve all connection with the northern portion of the Presbyterian Church" and on December

⁵⁹L. G. Vander Velde, *The Presbyterian Churches and the Federal Union, 1861-1869* (1932), p. 25.

⁶⁰*Ibid.*, p. 25.

⁶¹*Ibid.*, p. 25.

⁶²J. H. Thornwell, quoted by B. M. Palmer, *op. cit.*, p. 286.

⁶³E. T. Thompson, *op. cit.*, p. 182.

1st passed a resolution by Dr. J. B. Adger that included the statement "From our brethren of the whole Church annually assembled we have received nothing but justice and courtesy."⁶⁴ The Old School Assembly had not ruffled the sensitive South upon the slavery problem up through 1860.

Thornwell and Palmer are called "the two greatest Southern Presbyterian leaders" in the Old School Church by a recent writer.⁶⁵ A brief notice of the political sentiments of the former as stated by the latter in his biography of Thornwell may help us to understand the situation that led to secession and a separate church. Thornwell had always been an ardent Union man. In the nullification struggle in 1832 Thornwell, just out of college, wrote articles in opposition to the position taken by his State. In 1850 before the Webster-Clay compromise, when secession seemed likely, he defends the cause of the South but pleads for the Union. March 28, 1851, he wrote Dr. R. J. Breckinridge, a personal friend: "I have been gloomy and depressed at the prospect before us; but I see nothing that can be done here but to commit the matter to our sovereign God. When I trace the successive steps of our national history, I behold at every point the finger of the Lord. I cannot persuade myself that we are now to be abandoned to our follies, and permitted to make shipwreck of our glorious inheritance. I still hope that the arm which has been so often stretched out in our behalf, will be interposed again. South Carolina, however, seems bent upon secession. The excitement is prodigious. Men, from whom one would have expected better things, are fanning the flame, and urging the people on to the most desperate measures. From the beginning I have opposed, according as I had opportunity, all revolutionary measures. But I am sorry to say that many of our clergy are as rash and violent as the rashest of their hearers. Sometime I seem to myself to perceive that the tide is beginning to ebb, and that it is possible time may bring with it discretion . . . the matter preys upon my spirits. It is the unceasing burden of my prayers."⁶⁶

Between 1850 and 1860 Thornwell read the events. Dr. Palmer records that in 1861 he stated his purpose, while in Europe in the

⁶⁴F. D. Jones and W. H. Mills, *op. cit.*, pp. 74, 75.

⁶⁵L. G. Vander Velde, *op. cit.*, p. 43.

⁶⁶B. M. Palmer, *op. cit.*, p. 477.

summer of 1860, "to move immediately upon his return, for the gradual emancipation of the Negro, as the only measure that would give peace to the country, by taking away at least the external cause of the irritation." "But, when I got home, I found it was too late, the die was cast."⁶⁷

Southern solidarity was not a new thing. The cleavage between North and South had existed since the colonial period. Article IV, Section 2, Paragraph 3 of the Constitution provided for the protection of the master's right to the labor of the slave, "No person held to Service or Labour in one State, . . . escaping into another, shall . . . be discharged from such Service, but shall be delivered up. . . ." Thornwell wrote an article appearing in the *Southern Presbyterian Review*, January, 1861, entitled, "The State of the Country." It presents the reasons which induced this lover of the Union to favor secession.⁶⁸ He cites the Constitution and quotes legal deliverances, among them the following quotation from Mr. Justice Story: ". . . it cannot be doubted that it [Section quoted above] constituted a fundamental article, without the adoption of which the Union could not have been formed."⁶⁹ The Constitutional attitude of the government to the Southern institution of slavery should be "one of absolute indifference or neutrality." "South Carolina made it a *sine qua non* for entering the Union. . . ." He denied the proposition "that the right of property in slaves is the creature of positive statute, and, . . . not recognized by the Constitution . . . , and, therefore, not to be protected where Congress is the local legislature." He contended "that the Government shall not undertake to say, one kind of State is better than the other; that it shall have no preference . . . , of any future States to be added to the Union." "What would they have done, if the South had taken advantage of a numerical majority, to legislate them and their institutions forever out of the common territory?" "We shall give them credit for an honest purpose, under Mr. Lincoln's administration, to execute, as far as the hostility of the States will let them, the provisions of the fugitive slave law." "But, . . . the Northern mind is one of hostility to slavery." "They pity the South, as caught in the folds of a serpent,

⁶⁷B. M. Palmer, *op. cit.*, p. 482.

⁶⁸*Ibid.*, p. 591.

⁶⁹*Ibid.*, p. 601.

which is gradually squeezing out her life." "We—complain, that they should not be content with thinking their own thoughts themselves, but should undertake to make the Government think them likewise." ". . . The South, henceforward, is no longer of the Government, but only under the Government." "The North becomes the United States and the South a subject province." ". . . nothing more nor less is at stake . . . than the very life of the South." "This is a thorough and radical revolution. It makes a new Government; it proposes new and extraordinary terms of union." "The oath which makes him [Lincoln] president makes a new Union." "The South is shut up to the duty of rejecting these new terms of union." "It is too much to ask a man to sign his own death-warrant." "The country must be divided into two peoples, and the point which we wish now to press upon the whole South is, the importance of preparing, at once, for this consummation." "Such a dismemberment of the Union is not like the revolution of a State, where the internal system of government is subverted, where laws are suspended, and where anarchy reigns. The country might divide into two great nations tomorrow, without a jostle or a jar . . . ; if the passions of the people could be kept from getting the better of their judgments," "the destiny of the Anglo-Saxon race on this North American continent, may yet be fully realized. They [the visions of greatness] never can be, if we continue together, to bite and devour one another." "The cause of human liberty would not even be retarded, if the North can rise to a level with the exigencies of the occasion. If, on the other hand, their thoughts incline to war, we solemnly ask them what they expect to gain?" "Conquered we can never be. It would be madness to attempt it." ". . . let there be no strife between us, for we are brethren." "Peace is the policy of both North and South. Let peace prevail, and nothing really valuable is lost. To save the union is impossible." The South Carolina Legislature had called a convention, which had passed unanimously the Secession ordinance on December 20, 1860. On February 4, 1861, the provisional constitution of the "Confederate States of America" was signed and Jefferson Davis chosen President. The North had been so concerned with other problems that they were taken by surprise, and disposed to minimize the crisis. It is said one ex-member of Congress offered to drink all the blood that

was going to be shed.⁷⁰ Commissioners were sent from South Carolina to treat with Washington for the forts in Charleston harbor. President Buchanan put them off. "But, Mr. President, you have promised," said one, "But, Mr. Barnwell, you don't give me time to say my prayers," replied the President. Notice was sent on April 8th that Fort Sumter would be succored and provisioned. The fleet was expected. The Montgomery government ordered Fort Sumter taken. April 12th the first gun was fired, and the fort surrendered the next day. Lincoln called for seventy-five thousand volunteers.⁷¹ The mad war fever, which strips men of calmness and judgment and reveals their beastly or fallen nature, took control.

Thornwell and Palmer, who were typical of other ministers, threw their thought and energy into the solution of the political problem. Where was the doctrine of the spirituality of the church? Palmer had preached a sermon in New Orleans on Thanksgiving Day, Nov. 29, 1860, in which he said: "You who have waited upon my public ministry, will do me the justice to testify that I have never intermeddled with political questions . . ." "At so solemn a juncture . . . , it is not lawful to be still. Whosoever may have influence to shape public opinion, at such a time must lend it or prove faithless to a trust as solemn as any to be accounted for at the bar of God." He went on to urge, "Let the people reclaim the powers they have delegated." "Let them, further, take all the necessary steps looking to separate and independent existence." "Paradoxical as it may seem, if there be any way to save, or rather to reconstruct, the union of our forefathers it is this."⁷² Thornwell had preached a sermon in Columbia, Nov. 21, 1860, in which he said, "The Union, which our fathers designed to be perpetual, is on the verge of dissolution. . . . Our path to victory may be through a baptism of blood."⁷³

The mind of the South was made up that there should be political secession. What about continued union in the church? Strange as it may seem to say it, there was agreement between the Northern and Southern sections of the Old School Church that the church should be loyal to the political government. "Fear God, honor the king" was a Scripture principle accepted alike. The only question

⁷⁰J. B. Adger, *My Life and Times*, op. cit., p. 329.

⁷¹*Ibid.*, p. 329.

⁷²T. C. Johnson, *Life and Letters of B. M. Palmer*, op. cit., p. 206.

⁷³L. G. Vander Velde, op. cit., p. 29.

was, where does political sovereignty lie? The North said in the Union; the South, in the State.

The idea of a separate Southern Church was not new. The suggestion had come up several times. In 1836 the Synod of South Carolina complained of petitions denouncing slaveholders, stating that "such a course inevitably tends to the dissolution of those bands by which the Church is united."⁷⁴ Again in the same synod in 1837, there was defeated a resolution to "take no action . . . either of approval or disapproval . . . until the General Assembly shall adopt the views on this subject (slavery) which the Synod has affirmed."⁷⁵ In 1838 I. S. K. Legare, '34, introduced a resolution, which was defeated, "to be an independent Synod."⁷⁶ In November, 1860, Synod met in Charleston. On November 20th, W. B. Yates, '33, introduced a resolution: "Whereas, That fanaticism . . . at the North . . . election Abraham Lincoln." ". . . this sentiment openly or covertly entertained . . . by all ecclesiastical bodies at the North; . . . Act of 1818. . . ." "Be it Resolved, Second, That fidelity to the South requires us to sever all connection with the Northern portion of the General Assembly." By Adger's leadership it was voted to lay on the table seventy-seven to twenty-one. Adger introduced another paper Dec. 1, 1860: "It is not for us to inaugurate, as a Synod, any movement towards separation from the Northern branch of our Church. This is not the time for such a movement, which would be in advance of the action of the State. Nor are we the proper body to take such a step. It can only begin in the Church Sessions, where Presbyterian sovereignty lies, and must issue forth through the Presbyteries.

"With regard to the political duties of our Churches, as composed of citizens of this Commonwealth, the Synod of South Carolina, is not called upon, as a Synod, even in the present extremity to give advice or instructions. . . .

"But there is now a great and solemn question before the people of this State, affecting its very life and being, and that question has, of course, its religious aspects and relations, upon which this body is perfectly competent to speak, and if its deliverance thereupon should

⁷⁴W. C. Robinson, *op. cit.*, p. 30.

⁷⁵*Ibid.*, p. 32.

⁷⁶*Ibid.*, p. 33.

have a political bearing, that is a result for which we cannot be held responsible. There is involved . . . duty to God, . . . to ancestors . . . , to our children . . . , to our very slaves, whom men that know them not, nor care for them as we do, would take from our protection. The Synod has no hesitation, therefore, in expressing the belief that the people of South Carolina are now solemnly called on to imitate their revolutionary forefathers, and stand up for their rights. We have a humble abiding confidence that the God whose truth we represent in this conflict will be with us,”⁷⁷ Harmony Presbytery recommended on May 14, 1861, that its commissioners to the Assembly not attend. April 18, 1861, South Carolina Presbytery took similar action, and then resolved: “That the Moderator be requested to offer a prayer of thanksgiving in behalf of the Presbytery for the manifest favor of God upon the councils and arms [Fort Sumter had just surrendered] of the Confederate States of America, and to invoke the continuance of the same.”⁷⁸

When the Old School Assembly met in Philadelphia, May 16, 1861, there were 31 presbyteries from the slaveholding States represented and 33 unrepresented. The Synods of South Carolina, Georgia, Alabama, North Carolina and Arkansas had no representatives from any presbytery.⁷⁹ Dr. J. H. Thornwell sent a communication explaining that sickness and a trip to Europe, and political troubles had rendered it “inexpedient, if not impracticable to finish certain committee work: . . . Other issues, much more pressing, and much more solemn, are upon us. . . . Brethren, I invoke upon your deliberations the blessing of the Most High. I sincerely pray that . . . He may save the Church from every false step, that He may make her a messenger of peace in these troublous times, and that He may restore harmony and good will between your country and mine.”⁸⁰ It is indicative of the war strain that the Philadelphia press commented, “The last part of the paper created great laughter.”⁸¹

On the third day of the session Dr. Gardiner Spring moved for a committee “to inquire into the expediency of making some ex-

⁷⁷F. D. Jones and W. H. Mills, *op. cit.*, p. 75.

⁷⁸*Ibid.*, p. 78.

⁷⁹L. G. Vander Velde, *op. cit.*, p. 43.

⁸⁰*Ibid.*, p. 45.

⁸¹*Ibid.*, p. 45.

pression of their devotion to the Union of these States." This was tabled by vote of 123 to 102. Every effort was being made to hold to the established policy of avoidance of political deliverances. But, the son of a Revolutionary officer, Dr. Spring could not keep silent when soldiers were marching. Saturday, May 19, he was called upon for the concluding prayer, which included a petition "that our great chieftain [General Scott] might yet, . . . have the joy of seeing that flag reestablished, and waving in its beauty and glory at every point, from the Lakes to the Gulf."⁸² On May 22 Dr. Spring offered his famous resolutions containing the words: ". . . recognizing our obligation to submit to every ordinance of man for the Lord's sake, . . . the first day of July next be hereby set aside as a day of prayer . . . to confess and bewail our national sins . . . offer thanks for goodness towards us as a nation, to seek his guidance and blessing upon our rulers, . . . to implore . . . to turn away his anger from us, and speedily restore to us the blessings of an honorable peace. Resolve 2, That in the judgment of this Assembly, it is the duty of the ministry and churches under its care to do all in their power to promote and perpetuate the integrity of these United States, and to strengthen, uphold, and encourage the Federal Government."⁸³ These resolutions, upon motion of Dr. Hodge, were put off for discussion until Friday, May 24th. The discussion, before packed galleries, continued until May 29, 1861, for five days. The press reported the proceedings extensively; feeling was high. Dr. Charles Hodge of Princeton sponsored a substitute, designed to be less offensive to the South, which was called "milk and water: one gallon of milk and five barrels of water" and finally voted down.⁸⁴ Telegrams from members of the President's Cabinet were introduced into the debate. The minority report, carrying Dr. Spring's resolution, was passed 156 to 64. Dr. Hodge next day presented a protest signed by fifty-eight commissioners. This action was taken May 29, 1861. The killing of Colonel Ellsworth of the New York Zouaves had taken place May 24th. The Sabbath before the passage, in New Orleans, on May 26, Dr. B. M. Palmer delivered a discourse from his own pulpit to the Crescent Rifles in

⁸²L. G. Vander Velde, *op. cit.*, p. 49.

⁸³*Ibid.*, p. 50.

⁸⁴*Ibid.*, p. 54.

the church in military uniform with their flags against the walls.⁸⁵ The Old School leaders both North and South were perfectly agreed that the Christian citizen owed allegiance to the government. They only differed as to which government.

Dr. Adger recognized this fact. In an article in the *Southern Presbyterian Review*, July, 1861, he said: "With regard to the question of the right and duty of the General Assembly, or the Synod, or the minister in his pulpit, to enjoin upon the people their duty to government, we have no doubts whatsoever. . . . Here was, on the theory of the North, a sinful rebellion against the Government, gotten up in certain States where the Assembly had many ministers and churches; while on the theory of the South, here was a wicked war of invasion waging by the Federal Government against free and sovereign States," ". . . the General Assembly were to have no moral sense whatsoever on the subject!"

"The very spectacle of it, the confused noise in their ears of the battle itself, and the warrior's garments rolled in blood before their very eyes, is not to call their attention for a moment from their more important affairs of routine and red tape! It seems to us to be the absurdest possible notion of our Church Government, that the Confession of Faith forbids the Church Court from speaking out for justice and right and peace in such a case as this. The very idea casts ridicule, yes, reproach, upon the Assembly, as a body of reverend recluses in white cravats and black coats, too sanctimoniously busy with their own holy or unholy pursuits . . . to turn an ear for one moment to the cry of a bleeding country. . . . We know that an Assembly constituted like ours could hardly have one opinion. . . . That only shows how impossible it would be for a body so constituted to hold together in such circumstances. Southern men had no business to be in any such Assembly. It is their [the Assembly's] own responsibility if they speak on the wrong side. Speak they must. . . ." Dr. Adger goes on to speak of the coming division in the church. "Were it not therefore that the 'loyalty resolutions' of the Assembly must necessarily affect our position towards our own government, we would say, unhesitatingly, that they do not render necessary, any division of the Church. . . . What is it, then, that must and ought to divide the Presbyterian Church,

⁸⁵T. C. Johnson, *The Life and Letters of B. M. Palmer*, op. cit., p. 237.

Old School? It is the division of the country into two separate nations. No external church organization of a spiritual Church can properly perform its spiritual functions within the limits of two distinct nations.”⁸⁶

Since the “Spring Resolutions” were the actual dividing point between those who held allegiance to the Union and those who held allegiance to the several States, it was natural that all the presbyteries should cite them in their proceedings of separation.⁸⁷

Might the Old School Assembly have avoided passing the Spring Resolutions? Is it possible another course would have been wiser and more Christian? When the issue was raised, in the way it was, with the outside pressure, we need not be surprised that loyal Union men felt it necessary to declare the loyalty of the church in no uncertain terms. But could another course have been followed? Yes, provided there had been in the Assembly more of the attitude of Christian forbearance manifested later by Dr. W. S. Plumer. To illustrate the point let us notice the resolution passed by the Cumberland Presbyterian Church at its Assembly which convened the same day as the Old School Assembly. This church had half its membership in border States, and more than three fourths in slaves States.⁸⁸ Dr. Milton Bird, the stated clerk, had preached from the text: “Let brotherly love continue.”⁸⁹ He presented a paper on the state of the country, which was adopted: “Resolved, 1. That we recognize the good providence and rich grace of Almighty God, in bringing our General Assembly together in the present fearful crisis, in the unity of the Spirit and the bond of peace. . . . 2. That while we regret the circumstances which have prevented the attendance of commissioners from some of the Presbyteries, we do now and hereby record our sincere thanks to our heavenly Father, that brethren have met from North and South, East and West, and that brotherly kindness and love have continued from the opening to the close of our present meeting. 3. That, the grace of God assisting us, we will always endeavor to cherish the true principle and pure spirit of Christianity, knowing that with this enthroned in our hearts, we

⁸⁶F. D. Jones and W. H. Mills, *op. cit.*, p. 80 forward.

⁸⁷T. C. Johnson, *A History of the Southern Presbyterian Church*, *op. cit.*, p. 335.

⁸⁸L. G. Vander Velde, *op. cit.*, p. 406.

⁸⁹*Ibid.*, p. 419.

can and will walk in love, and live in peace. 4. That the Assembly do now and hereby recommend in every family and congregation composing our Church the observance of Saturday, June 22nd, as a day of humiliation, fasting and prayer, to . . . God . . . for the deliverance of his Church out of her fiery trials, and for a peaceful solution of the troubles and fratricidal war that now curses our common country.”⁹⁰

The Cumberland Church survived the war without rupture. It did vote to hoist the national flag over the meeting in 1864, and condemned slavery and declared its loyalty to the Union; and it was forced to set up temporary agencies because its Board of Missions was inside the Confederacy. But its conciliatory attitude, avoiding political deliverances and emphasizing brotherly tolerance, saved the unity of the denomination.⁹¹

Church Organization

In 1858, in the Old School Assembly, B. M. Palmer, '41, had declared: “I believe the Church is panting for union, in spite of all the forebodings and warnings which our fathers have given in this Assembly. I am glad that I am young . . . I hope to live to see the day when prejudice will be thrown aside . . . when all branches of the Presbyterian Church finally will come together . . . and form one united society.”⁹² Three years after he was to be the first moderator of a new division. In 1869, 1870, 1873, 1875, 1876, 1882, 1887, 1889, he was to believe it unwise to take any steps toward reunion, and in 1875 to oppose the formation of the Pan-Presbyterian Alliance.⁹³ Not until 1900 did he come to the point of saying that in case the Northern Church split on the great questions dividing the Calvinist and Arminian schools, “organic union might possibly occur with the sounder wing.”⁹⁴ So are the bright expectations of youth blighted by the mania called war.

The Presbyteries responded to the action of the Assembly in passing the “Spring Resolutions.” The West and East approved. The border States and the South disapproved. The Presbytery of

⁹⁰L. G. Vander Velde, *op. cit.*, p. 419.

⁹¹*Ibid.*, p. 406.

⁹²W. C. Robinson, *op. cit.*, p. 43.

⁹³T. C. Johnson, *Life and Letters of B. M. Palmer*, *op. cit.*, pp. 475, 439.

⁹⁴*Ibid.*, p. 546.

Buffalo City "resolved, that we consider the revolt of the so-called seceding States a crime against God and the Church, no less than an offense against the Government, and that we can have no fellowship with those Presbyterian ministers or members who have given it their countenance and support, until by repentance and public confession of their sin, they purge themselves, etc."⁹⁵ The Presbytery of Memphis, on June 13, 1861, renounced connection with the Old School Assembly and requested organization of a new Assembly to meet in Memphis the following May.⁹⁶ It also suggested a convention in Atlanta on the 15th of August "to consult upon various important matters." Other presbyteries took similar action. Thornwell had suggested Greensboro, North Carolina, for the convention. A circular published in Virginia, by leading ministers, named Richmond, and July 24 as the time. The Atlanta Convention was held and made some temporary arrangements for mission work and plans for the organization of an Assembly at Augusta, Georgia, Dec. 4, 1861.

At the appointed time the Assembly convened. Thirteen of the fifty-two commissioners were Columbia alumni.⁹⁷ One of the oldest ministers present, Dr. Francis McFarland, moderator of the Old School Assembly in 1856, called the meeting to order and nominated Dr. B. M. Palmer, '41, to preach the opening sermon. This he did, emphasizing the "Headship of Christ," Eph. 1: 22-23.⁹⁸ Dr. Palmer, '41, was chosen moderator. Dr. J. H. Thornwell, of the Columbia Seminary faculty, introduced the first resolutions, stating the name of the church and accepting the Standards as the constitution of the body. Church boards were disapproved of and executive committees set up to carry on Foreign Missions, and Domestic Missions, Education, and Publication. J. Leighton Wilson, '33, became first Secretary of Foreign Missions. Besides furnishing the moderator, Columbia Seminary furnished Joseph R. Wilson, D.D., later on faculty, as permanent clerk, and D. McNeill Turner, '37, as temporary clerk.⁹⁹ The young stenographer at the

⁹⁵L. G. Vander Velde, *op. cit.*, p. 90.

⁹⁶T. C. Johnson, *A History of the Southern Presbyterian Church, op. cit.*, p. 333.

⁹⁷*Bulletin Columbia Theological Seminary*, Feb., 1936.

⁹⁸B. M. Palmer, *op. cit.*, p. 247.

⁹⁹*Souvenir General Assembly, Charlottesville, Va. (1930)*, photostatic copy.

desk was W. P. Jacobs, later to graduate in '64. He wrote home concerning the two outstanding leaders in the Assembly: "Dr. Palmer is beautiful, Dr. Thornwell is strong; Dr. Palmer is polished, Dr. Thornwell wonderfully earnest; Dr. Palmer is refined in thought; Dr. Thornwell is broad, deep, clear."¹⁰⁰ *The Address to all the Churches of Jesus Christ throughout the Earth* was drawn up by Thornwell. This paper set forth the causes that had brought about the new Assembly. The "Spring Resolutions" were only one of the causes assigned. The desirability of having ecclesiastical organization conform to national lines was another.¹⁰¹

Social Service

Service to the soldiers is always popular, as an expression of interest in their cause and in their spiritual and physical welfare. T. R. Markham, D.D., '54, left his pastorate upon the Federal occupation of New Orleans. He served as chaplain of Colonel Withers' Artillery, a Mississippi regiment, and later until 1865 as chaplain of General Featherstone's Brigade. Of his work he wrote: "Opportunities for worship varied as the command moved or camped. Sometimes intervals of weeks elapsed during which no resting time occurred; and again religious services were protracted through days and weeks. One of these continued thirty days when we were holding the lines above Atlanta. Two or three services were held daily. I did the preaching; and at night when there was little danger from the firing interchanged between the pickets, ministers, who were sent as army missionaries from the different churches, conducted the worship. It was a solemn season, a quiet work of grace, the Spirit of God, as 'a still small voice' moving the hearts of men, who, after nightfall, thronged these gatherings.

"A semi-circle of logs formed our audience-room; whose ceiling was a canopy of blue set with night's golden stars. A frame resting in the forks of poles driven in the earth and covered with clay, on which pine knots were piled, was our Astral or Chandelier. Beside this stood the preacher. Our assembling bell was a volume of

¹⁰⁰J. M. Wells, *op. cit.*, p. 30.

¹⁰¹T. C. Johnson, *A History of the Southern Presbyterian Church*, *op. cit.*, p. 348.

praise rolling from a half-hundred manly voices. . . . Psalm and hymn rising in resounding chorus, called the men to worship. From every quarter, in answer to the call, they came."

Seeing Chaplain Markham trudging on foot on one occasion, an officer at once requisitioned a horse for him. Markham refused the horse, saying, "I am with my men in the trenches, and I am with the pickets on duty; what do I want with a horse?"¹⁰²

Palmer and Thornwell threw themselves into such work. Palmer was with Albert Sidney Johnston before Shiloh.¹⁰³ He was requested by the Governor of Mississippi to stump the State to win allegiance to the Richmond government, and did so. He moved his family to Columbia in 1862, to the home of his wife's mother, Mrs. George Howe. In 1863 he was preaching to the Army of Tennessee. Thornwell gave his son to be among the soldier dead, and soon after died himself. In 1862 Harmony Presbytery chose C. H. Wilson, '55, J. G. Richards, '53, J. B. Mack, '61, H. M. Brearley, '60, and T. H. Law, '62, by vote to go as chaplains.¹⁰⁴ H. H. Banks, '61, became chaplain of an artillery brigade at Asheville, North Carolina.¹⁰⁵ William Banks, '40, served two years as chaplain. John Douglas, '35, preached to the soldiers on James Island. William Allen Gray, '35, went as chaplain to Virginia with a Mississippi regiment and contracted sciatica, which lamed him for life. A. J. Witherspoon, '51, resigned his pastorate in Marengo County, Alabama, and raised the Witherspoon Guards. Joining the 21st Alabama Regiment, he became its chaplain. At Shiloh he was taken prisoner, but after five months, being exchanged, he resumed army service until disabled by disease.¹⁰⁶ Duncan E. McIntyre, '60, enlisted and died of pneumonia in Virginia. J. B. McKinnon, '69, left Davidson to join the 18th North Carolina Regiment. Wounded at Fredericksburg, he returned to the army and remained until the end. He left the Seminary in 1868 to have the ball removed from his wound. Robert McLees, '55, died from overstrain in hospital work. Telemechus F. Montgomery, '35, took up his carpets and

¹⁰²Louis Voss, *op. cit.*, pp. 182-183.

¹⁰³T. C. Johnson, *Life and Letters of B. M. Palmer*, *op. cit.*, p. 262.

¹⁰⁴F. D. Jones and W. H. Mills, *op. cit.*, p. 107.

¹⁰⁵All following references from *Semi-Centennial Volume*, *op. cit.*, p. 225 forward.

¹⁰⁶Louis Voss, *op. cit.*, p. 76.

cut them into blankets for the soldiers of the Confederacy. Samuel Orr, '54, was ordained as an army chaplain. David H. Porter, '55, and I. S. K. Axson, '34, took turns preaching to the garrison at Fort Pulaski, and Porter was chaplain of the 5th Regiment, Georgia Cavalry, until the end. Joseph D. Porter, '48, was chaplain at Mobile. Rufus K. Porter, '52, as chaplain, pillow'd on his arm the head of his dying commander, General T. R. R. Cobb, at Fredericksburg. C. M. Richards, entered 1861, enlisted, was promoted lieutenant of cavalry. In the battle of Bayou Metre he was shot through both knees. He returned to the Seminary and graduated in '69, but soon died from the effect of old wounds. A. M. Small, '55, was ordered out of Selma to repair trenches and to repel an expected raid. It was the Sabbath day. Gathering his family he kneeled with them in prayer and then went out to the battle. Late in the evening he fell with a bullet in his heart. A. F. Smith, entered 1858, ministered to the Army of Tennessee under the Committee of Domestic Missions until he died of disease. Robert L. Smythe, entered in 1863, but soon went into the army. W. R. Stoddard, '60, was a volunteer in James' Battalion. So faithful was his private ministry that he was appointed chaplain. John F. Watson, '62, was ordained chaplain, and served the 16th North Carolina Regiment. S. P. Weir entered in 1860, but the bombardment of Sumter caused him to enlist. He became a lieutenant. At Fredericksburg he met death in the act of rendering assistance to a wounded officer, Colonel Gilmer. C. H. Wilson, '55, mentioned above, served until his death from disease in 1864. Leighton B. Wilson left medical study to go to war. Honorably discharged due to sickness, he entered the Seminary in 1861. His health improving, he rejoined the army. He was brought home to die, but recovered and again joined the army. He was stricken with disease and came home, soon dying. J. A. Witherspoon entered the Seminary in 1860. As a soldier he went to Fort Sumter with the 5th South Carolina Volunteers in April, 1861. Resuming his studies in September, he soon raised a company and as captain joined the 17th South Carolina Volunteers. On his way to Virginia he married, and after the second Manassas called his bride to his deathbed. At his death he was twenty-two years old.¹⁰⁷

¹⁰⁷All references to *Semi-Centennial Volume*, op. cit., pp. 225, 227, 260, 283, 326, 327, 330, 338, 342, 347, 348, 349, 353, 360, 362, 363, 367, 370, 376, 378, 382.

Dr. B. M. Palmer, in his famous speech against the lottery, New Orleans, June 25, 1891, incidentally said, ". . . the world is ruled by ideas, and it is not competent to any isolated community to live against the moral convictions of the world. [We have] scarce recovered as a people from the blow inflicted upon us coming in that precise way, the moral sentiment of the world, right or wrong, was arrayed against the institution of slavery and it went down."¹⁰⁸

¹⁰⁸T. C. Johnson, *Life and Letters of B. M. Palmer*, op. cit., p. 561.

CHAPTER IV

THE ERA OF REBUILDING IN THE SOUTH

1865-1882

COLUMBIA SEMINARY was practically closed during the War. There was no class of '66. In September, 1865, Dr. Howe, Dr. Woodrow, and Dr. Adger reopened the institution.¹

In 1867 William Swan Plumer, D.D., LL.D., joined the faculty, taking Thornwell's chair of Didactic and Polemic Theology. Dr. Plumer is interesting as the nearest approach to a pacifist the church produced during the War. Born July 29, 1802, in Beaver County, Pennsylvania, educated at Washington College (Washington and Lee) and Princeton Seminary, he was ordained evangelist by Orange Presbytery in 1827. Until 1829 he served as evangelist, organizing the church at Danville, Virginia, and Warrenton, North Carolina. After serving as pastor at Tabb Street, Petersburg; First Church, Richmond; Franklin Street, Baltimore; Central Church, Allegheny City, Pennsylvania; Pottsville, Pennsylvania, he came to Columbia in 1867 to take the professorship to which he had been elected in 1862. He had founded and edited *The Watchman of the South* in 1837. In 1838 he was a leader in founding an Institution for the Blind, Deaf, and Dumb at Staunton, Virginia. From 1854 to 1862 he was a professor in Western Theological Seminary. He was probably the most voluminous author ever connected with Columbia, as the literary appendix will reveal.²

Dr. Plumer had turned the tide for separation from the New School party in the Assembly of 1837 and was regarded as the Moses of the Old School Church. It was said of him, "His speech changed the fate of the question,—saving to our country the system of Calvinism and the Presbyterian system in church government."³ He was elected first moderator of the separate Old School Church in 1838. While professor at Western Seminary, he was accused of

¹J. B. Adger, *My Life and Times*, op. cit., p. 345.

²Presbyterian Encyclopaedia, op. cit., under Plumer.

³L. G. Vander Velde, op. cit., p. 295.

disloyalty to the Union. Serving as pastor at Allegheny City, he refused to pray God's blessing upon the Northern armies. His presbytery considered it his duty so to lead the congregation in prayer. "He affirms that he is a Union man. . . . He desires the country to be as free as it was five or ten years ago. He cannot pray for the success of our arms, nor give thanks for our victories, because arms and victories produce alienations rather than fraternal feelings; men cannot be coerced to love, swords and bayonets can never piece together these states in a happy and enduring Union." In a notice in a paper Plumer declared he loved the Union, felt it his duty to sustain the government, and did not believe in the right of secession.⁴ The pressure became so great that Dr. Plumer resigned his pastorate and then from the faculty.

He was moderator of the Southern Assembly in 1871. In 1877 he received an ovation when he addressed the reunited Old-New School Assembly at Chicago.⁵ He served at Columbia Seminary almost to his death in 1880.

Joseph R. Wilson, D.D., became professor of Pastoral and Evangelistic Theology and Sacred Rhetoric in 1870. Born in Steubenville, Ohio, Feb. 28, 1826, he was graduated with first honor from Jefferson College, and studied theology at Allegheny and Princeton Seminaries. He served Chartiers Church, Ohio; held a professorship in natural sciences at Hampden-Sydney College, 1851-1854; was pastor at Staunton, Virginia, 1854-1857; and Augusta, Georgia, 1857-1870; was professor at Columbia Seminary, 1870-1874; was pastor at Wilmington, North Carolina, 1876-1885. In 1885 the theological department of Southwestern Presbyterian University at Clarksville, Tennessee, was organized and he became the first teacher of Theology, serving until 1895. The first permanent clerk, he was elected stated clerk of the Assembly in 1865, and moderated the Assembly in 1879. He was editor of the *North Carolina Presbyterian* for a short time after 1876. After retirement he lived with his son, Woodrow Wilson, in Princeton, and died Jan. 22, 1903, being buried in Columbia, South Carolina.

John L. Girardeau, D.D., LL.D., was professor of Didactic and Polemic Theology from 1876 to 1895. From French Huguenot

⁴*Presbyterian Banner*, July 31, 1862, quoted by L. G. Vander Velde, *op. cit.*, p. 296.

⁵L. G. Vander Velde, *op. cit.*, p. 299.

stock, he was born on James Island, Nov. 14, 1825, and was presented in baptism in the Presbyterian Church. At ten years of age he was placed in school in Charleston. In 1840 he experienced conversion and united with the Third Presbyterian Church. He graduated from Charleston College in 1844 and from Columbia Seminary in 1848. While in the Seminary he conducted a mission to the neglected class in the city. Wappetaw Church near Mt. Pleasant, South Carolina, and Wilton Church were successively served. Declining a call to Columbus, Georgia, he became minister to the Negroes at Anson Street, Charleston. The mission became a separate church in 1854 with thirty-six members. By 1860 there were over 600 members and regular congregations of 1,500. Girardeau was recognized as a great preacher. He refused calls to New York, Philadelphia, Baltimore, Wilmington, St. Louis, Louisville, Nashville, Atlanta, Memphis, and New Orleans in order to serve the Gullah Negroes.⁶ "I refrained from going on a foreign mission because I felt it to be my duty to preach to the mass of slaves on the seaboard of South Carolina," wrote Girardeau.⁷ A striking revival took place in the late fifties under his preaching. His work for Negroes was criticized. A mob (from outside Charleston) once came to his church to tar and feather him, or perhaps kill him. They sat armed in one gallery. In the other sat a group of armed friends. Girardeau opened the service with a prayer that they might be restrained, at least until they had heard the sermon. That discourse on sin and the Crucifixion so moved the "Charleston Minute Men" that no disorder occurred.⁸ Dr. Girardeau served as chaplain of the 23rd South Carolina Regiment. In the retreat from Richmond in 1865 he was captured and sent to Johnson's Island prison. There he taught a class in theology and often preached. In 1865 he began a ministry to white people in Charleston, the Federal authorities having turned over his old colored church building to a missionary from the Freedman's Bureau until 1867.⁹ From Charleston he was called to the Seminary in 1875. He served as moderator of the Assembly in 1874. As a preacher, philosopher, theologian, church

⁶George A. Blackburn, *op. cit.*, p. 59.

⁷*Ibid.*, p. 76.

⁸*Ibid.*, p. 102.

⁹*Ibid.*, pp. 136, 142.

leader, writer, and poet, Dr. Girardeau became well known. He died in 1898.

Charles R. Hemphill, D.D., LL.D., '74, was tutor in Hebrew, 1874-1878, in 1882 became associate professor, and from 1883-1885 was full professor of Biblical Literature. Born in Chester, South Carolina, April 18, 1852, educated at University of South Carolina and University of Virginia, he graduated from Columbia Seminary in 1874, studied at Johns Hopkins 1878-1879, and was professor at Southwestern Presbyterian University from 1879 to 1882. Leaving Columbia Seminary in 1885, he held the pastorate of the Second Presbyterian Church, Louisville, Kentucky, for fourteen years. He was one of the founders of and taught at Louisville Seminary before becoming full professor in 1899. In 1910 he was chosen president, in which post he served until his resignation in 1920, when he became dean. He was moderator of the Assembly in 1895. He died sometime in 1932.¹⁰

Institutional Life

Dr. S. L. Morris, who entered the Seminary September 15, 1873, when only eighteen years and nine months of age, and who claims distinction as the youngest man ever to graduate, records impressions during his days at Columbia. He states that the faculty consisted of Doctors Howe, Plumer, Adger, Woodrow, and Wilson. "The first three were superannuated; the last two were great teachers." In this year occurred the first of the controversies that did so much to harm the Seminary. We recount it here for the sake of historical accuracy, and because it helps us understand the later evolution controversy. Dr. Morris records: "Professor Joseph R. Wilson was the preacher also at the First Presbyterian Church. The officers of the church decided they needed a pastor as well as a preacher, and elected Dr. John H. Bryson. Dr. Wilson and his friends resented it, and the Seminary Faculty appointed preaching at the Seminary Chapel at 11 A. M., alternating in conducting the services, and made attendance of the students compulsory. The students opposed this as an interference with their personal liberty of worshiping where they chose. We . . . protested our rights. Thirteen of our number re-

¹⁰I. S. McElroy, *The Louisville Presbyterian Seminary* (1929), p. 100.

fused to submit and were dismissed from the Seminary. . . . An appeal was made to the General Assembly (then in direct control) as the Faculty, itself, was divided on the subject. The Assembly decided in favor of the students, whereupon two professors, Drs. Adger and Wilson, resigned, and the attendance the next year was reduced nearly one-half."¹¹

"I graduated from the Seminary on May 10, 1876. Dr. Wm. S. Plumer, our venerable Professor of Theology, with long white beard reaching down to his waist, delivered our diplomas and gave each of us a small Bible, saying, 'By this Book you shall live, by this Book you shall preach, and by this Book you shall be judged at the last day.' "¹²

The endowment had shrunk to \$95,500 at the end of the War, and continued to shrink to \$70,000, of which only \$3,000 yielded income. "Yet the Professors felt bound to keep the doors of the institution open. Provisions were sent to their relief, their salaries were paid in unconvertible coupons, in provisions sent by individuals and accounted for at their market value, and some small amounts in current coin," wrote Dr. Howe.¹³ From 1867 to 1879 South Carolina, Georgia, Alabama, Mississippi, and the Synod of Memphis gave \$34,311. Nashville, Kentucky, Arkansas, Texas, and others gave \$2,810. The Persian Scholarship, given by J. L. Merrick, '33, netted \$1,880; the Martha Waddel Gray Fund; the Wynkoop Scholarship; the Charles Jessup Scholarship; the Gresham Scholarship; the Lawson Williams bequest; and the bequest of Rev. J. W. Moore added assets possibly worth \$13,000 to the permanent funds in these years.¹⁴ But a crisis could not be avoided. There was a limit to the possibility of conducting the institution largely on the heroic self-sacrifice of the faculty. The resignations and controversy had done great harm. The Board in November, 1879, announced the likelihood that the Seminary would close. The report to the General Assembly said, "Two of the most important chairs are vacant, viz., that of Didactic and Polemic Theology and that of Ecclesiastical History and Church Polity. These vacancies in the

¹¹S. L. Morris, *An Autobiography*, p. 54.

¹²*Ibid.*, p. 57.

¹³F. D. Jones and W. H. Mills, *op. cit.*, p. 422, and *Semi-Centennial Volume*, *op. cit.*, p. 150.

¹⁴*Semi-Centennial Volume*, *op. cit.*, pp. 150, 151.

faculty, the decreasing number of students, the insufficient income, the unpaid indebtedness, the solemnly expressed unwillingness of the large and liberal Synod of South Carolina to give during the coming year as during the past, and other things made the temporary closing of the Seminary a painful necessity."¹⁵ Dr. Howe was to have charge of the plant during the closing at a salary of \$1,500. Dr. Woodrow's salary was to be discontinued. Dr. W. S. Plumer was made professor emeritus at a salary of \$1,000. Dr. Girardeau had offered his resignation.¹⁶ The Seminary was practically closed from 1880 to the reopening in September, 1882.

The Synod of South Carolina in 1881 was informed that the Synod of Georgia had undertaken to raise \$15,000 to complete the endowment of the chair of Ecclesiastical Polity, and that several presbyteries in South Carolina had come to the support of the Seminary. The synod agreed to raise \$20,000 for the Howe Memorial Fund, and agreed to have the General Assembly restore the Seminary to the Synods of South Carolina, Georgia, and Alabama. It was reported that the Seminary was free from debt, the buildings were being repaired, and plans were made for refurnishing the dormitories.¹⁷

The alumni helped to save the Seminary. A meeting of alumni in Charleston on May 25, 1880, prepared a Semi-Centennial Celebration. The proceedings of this gathering are recorded in the *Semi-Centennial Volume*. The first minutes are dated Columbia, November 4, 1881. Dr. B. M. Palmer, '41, called the meeting to order and requested Dr. I. S. K. Axson, '34, to take the chair. Rev. James Beatty, who studied under Dr. Goulding in Lexington, Georgia, in 1829, led in prayer. An alumni association was organized. Ninety-four alumni were present for the first meeting, among them such names as J. Leighton Wilson, '33; C. A. Stillman, '44; J. B. Mack, '61; W. E. Boggs, '62; T. H. Law, '62; W. P. Jacobs, '64; S. L. Morris, '76; D. I. Craig, '78. Dr. Howe responded to a congratulatory address by the Rev. James Boyce. Princeton, Western, Northwest, Danville, Auburn, and San Francisco Seminaries sent letters of greetings. Portraits of Dr. Goulding, of Dr. Leland, and of

¹⁵F. D. Jones and W. H. Mills, *op. cit.*, p. 423.

¹⁶*Ibid.*, p. 423.

¹⁷*Ibid.*, p. 166.

Dr. Thornwell had been secured and were presented the Seminary. One of Dr. Howe was still in the hands of an artist. Dr. J. B. Mack reported \$26,200 raised for the Howe Memorial Professorship. Addresses were delivered upon various subjects and memorials read, all of which are published in the *Semi-Centennial Volume*.¹⁸ Dr. J. B. Mack became financial agent after the Semi-Centennial. In 1882 the Synod of South Carolina received a report that \$14,000 had been collected and about \$15,000 more pledged to the Seminary.¹⁹

The Chapel

An incident that took place in the little chapel building deserves to be recorded. This chapel had been built originally as the carriage house and stable for the residence, designed by Robert Mills.²⁰ When the Simons Hall and Law Hall were built in 1855, other improvements were planned, but due to scarcity of workmen because all were employed erecting the State capitol, the carriage house was converted into a chapel. Dr. Howe wrote, "We were comforted by remembering that our Saviour was said to have been born in a stable and cradled in a manger; and so sweet have been our seasons of religious instruction and enjoyment in that place often since, that we have forgotten that it ever was a stable at all."²¹ In the winter of 1873-1874 Frank J. Brooke lived in the home of Dr. W. S. Plumer while he was being coached to enter Davidson College as a ministerial student. He and one of the Seminary students conducted a class or devotional service for a group of young lads, in somewhat the same way that special vespers are today conducted for the young people in the churches. The seventeen-year-old son of a member of the faculty was one of the young men attending. On one occasion Brooke asked all who would accept Christ to come to a seat on the front bench. Thomas Woodrow Wilson was among those who came forward, thus making his first public profession of faith.²² Years after, when president of the United States, Woodrow Wilson

¹⁸See *Semi-Centennial Volume*, op. cit.

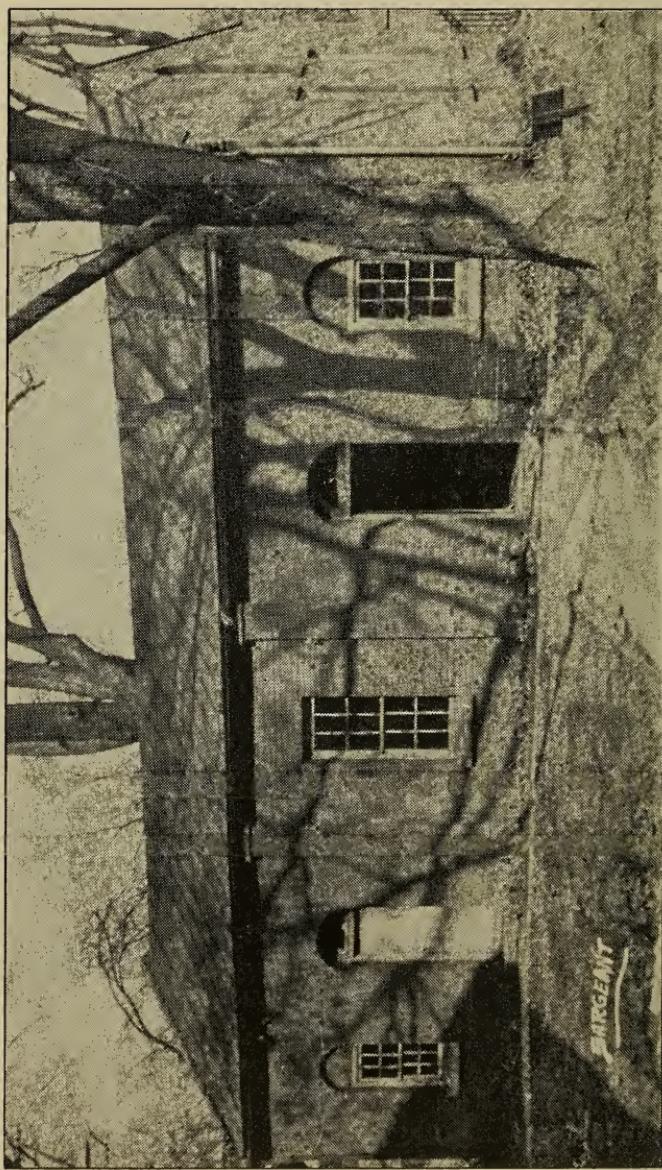
¹⁹F. D. Jones and W. H. Mills, op. cit., p. 167.

²⁰The *State* (newspaper), Columbia, S. C., March 23, 1936, p. 5-c.

²¹*Semi-Centennial Volume*, op. cit., p. 146.

²²Manuscript of *Memorial to Dr. Frank J. Brooke* prepared for Synod of Virginia by Dr. A. M. Fraser. Copy in possession of the author. Details from notes made by author from address by Dr. A. M. Fraser at Columbia Seminary in 1925.

Chapel, Columbia, S. C.



said of this chapel, "I have heard much eloquent speaking, but on the whole the best speaking I ever heard in my life was in this little chapel."²³ The world hailed Woodrow Wilson as an international deliverer as he went to the Peace Conference and then his own nation repudiated his high dream of peace, but we believe both friend and foe will admit that the profession of faith and purpose made by the young lad was earnestly adhered to throughout his life. The Associated Press dispatch from Washington on the day of his death stated, "He always said grace before meals even in the days when life was at a low ebb and he had to steady himself on the back of his dining chair and whisper the words. He never failed before closing his eyes, for what he knew always might be the last time, to read aloud a few verses from the Bible, which lay upon the reading table at his bedside."²⁴

Church Extension and Evangelism

In 1865 the churches were prostrate. Charleston Presbytery, as early as 1862, recounted in the Narrative the situation on the coastal islands. "The sanctuaries in which they worshipped have either been dismantled and occupied by troops, gape in rents which the missiles of the enemy have made, or stand . . . in solitude."²⁵ In April, 1865, the Narrative stated, "The storm had swept over nearly the whole extent of our limits, leaving only a narrow strip to escape its ravages. . . . The churches at Orangeburg and Columbia had suffered to the fullest extent. . . . The members of our Church have borne these terrible afflictions with patience, fortitude and uncomplaining submission. God has not forsaken them to despair nor given them up to rebellion in the midst of their distresses."²⁶ This destitution is typical of the whole South. There was moral and spiritual destitution also. The historian records "a deplorable state

²³Dr. Thornton Whaling in the *Columbia Record* (newspaper), June 18, 1924. It would seem to the author the occasion of this remark must have been June, 1911, when Wilson was governor of New Jersey and being proposed as a candidate for the presidency. He addressed the S. C. Press Association and laid the cornerstone of the Y. M. C. A. in Columbia. The writer recalls vividly at that time seeing Wilson inspecting the house erected by his father, Dr. J. R. Wilson, and meeting the future president. We follow Dr. Whaling's timing of the remark.

²⁴*Columbia State* (newspaper), Feb. 4, 1924, p. 1.

²⁵F. D. Jones and W. H. Mills, *op. cit.*, p. 104.

²⁶*Ibid.*, p. 106.

of morals followed the upheaval of the period, worldliness, greed, indifference to the religious interests of the church, unbelief resulting from the defeat of the Southern Confederacy, and the spiritual evils were as great as the economic evils."²⁷

The Reconstruction period was a time of financial hardship. The ministers were poorly supported. The unsettled condition of the country, under military rule or corrupt carpetbag government, the hordes of freedmen who often were bewildered, the Ku-Klux disorders—all made church activity difficult.²⁸ Undaunted, the Columbia alumni took their part in the building up of a new church for the new South.

The early phenomenal growth of the Presbyterian Church, U. S., was due in part to the union with other Presbyterian bodies. The Independent Church in South Carolina came into organic union in 1863. Other unions were as follows: the United Synod of the South in 1864, the Presbytery of Patapsco in 1867, the Alabama Presbytery of the Associate Reformed Church about the same time, the Synod of Kentucky in 1869, the Associate Reformed Presbytery of Kentucky in 1870, and the Synod of Missouri in 1874. About 282 ministers, 490 churches, and 35,600 communicants were thus added.²⁹ However, there was active labor toward church extension and evangelism. The Assembly of 1866 urged every presbytery "to seek out and set apart a minister to the work of the evangelist for its own bounds, to take the superintendence of its vacant congregations."³⁰

Perhaps the best way to illustrate the difficulties and heroisms of that period is to recount a life that was typical in many ways, both of the period and of all home-mission activity. The home missionary is the unsung hero of the church. The young man who has been mentioned in connection with Woodrow Wilson's first profession of faith became a home missionary. Frank J. Brooke was thirteen years old four days after South Carolina seceded. He was a native of Richmond, Virginia. His grandfather, great-uncle, and a great-uncle by marriage for a time sat together in the Supreme Court

²⁷F. D. Jones and W. H. Mills, *op. cit.*, p. 115.

²⁸*Ibid.*, p. 128.

²⁹T. C. Johnson, *A History of the Southern Presbyterian Church*, *op. cit.*, p. 358.

³⁰*Ibid.*, p. 360.

of Appeals of Virginia. When his father consented to his joining the army, the boy did not wait to eat dinner, then ready served on the table, but walked a mile and got into a fight. There seem to have been few formalities of enlistment in the Confederate army. The company he joined was Co. G, 3rd Virginia Infantry, the "boy company." Its two ranking officers were eighteen years of age, all others in the company were sixteen or under. He was transferred to cavalry and became a courier on the staff of General G. W. Custis Lee. Once he rode ten miles in thirty-three minutes and delivered dispatches to General Robert E. Lee on the platform of a railroad coach. He was captured in the retreat from Richmond and sent to an army prison.

When a boy he had hoped to become a minister, but with the ruin of the family fortunes by the War he was forced to turn his energy to assisting in the family support. After nine years an opportunity for continuing his studies came and he turned from lucrative business offers to apply for admission to Davidson College. Eleven years away from his studies left him unprepared to enter, though he had been ready for college when he entered the army. Undaunted, he went to Columbia, arranged to live in the home of Dr. W. S. Plumer, and then secured a tutor. He entered Davidson College next year in 1874 with his young friend Woodrow Wilson, but he was conditioned on every subject. At the end of the year he had removed the conditions and stood second in the class. In order to economize he formed a club of students who employed a cook and lived on five dollars each a month. He became superintendent of the village Sunday school. He entered Columbia Seminary in 1877, teaching three hours a day on the side to support himself. Graduated in 1880, he became pastor at Philippi, Virginia, and also home-mission worker for Lexington Presbytery. Before this he had been refused by the Committee of Foreign Missions because of doubts concerning his health. For the whole of his life, except for a brief period as pastor at Alexandria, Virginia, he was devoting all or part of his time to home-mission work, refusing calls to churches where he might have escaped the more severe hardships.

He dedicated his life to laying foundations. He was the first person to work for the founding of Davis and Elkins College, Elkins, West Virginia, now a strong institution with more than \$700,000

assets. He served on the first committee in Lexington and Winchester Presbyteries when the idea of a college was first conceived. He interested Senators S. B. Elkins and H. G. Davis in the project. He awakened interest in the presbytery between 1891 and 1899. The effort culminated in the opening of Davis and Elkins College in 1904.³¹ He persuaded the Synod of Virginia in 1889 to begin Synod's Home Mission work, which in 1927 used nearly \$40,000. Usually he conducted about sixteen preaching services regularly each month, besides teaching Bible classes. He organized a number of churches, some of which have since sent off colonies. In one case he won a whole community of foreign Roman Catholics to his interpretation of Christianity, and organized a church that has sent off two colonies and has produced a university president. One of his first preaching points was Elkins, West Virginia, then Leading Creek. Now there is a handsome stone building there valued at \$100,000 and a membership in 1935 of 742. He organized Second Presbyterian Church, Newport News, Virginia, and helped in the organization of the Church of the Pilgrims, Washington. In 1925 it was stated that five churches from those which he organized could be selected which had a combined membership of over 1400 members and which contributed to benevolences the year before nearly \$25,000, and more than \$50,000 to all purposes.

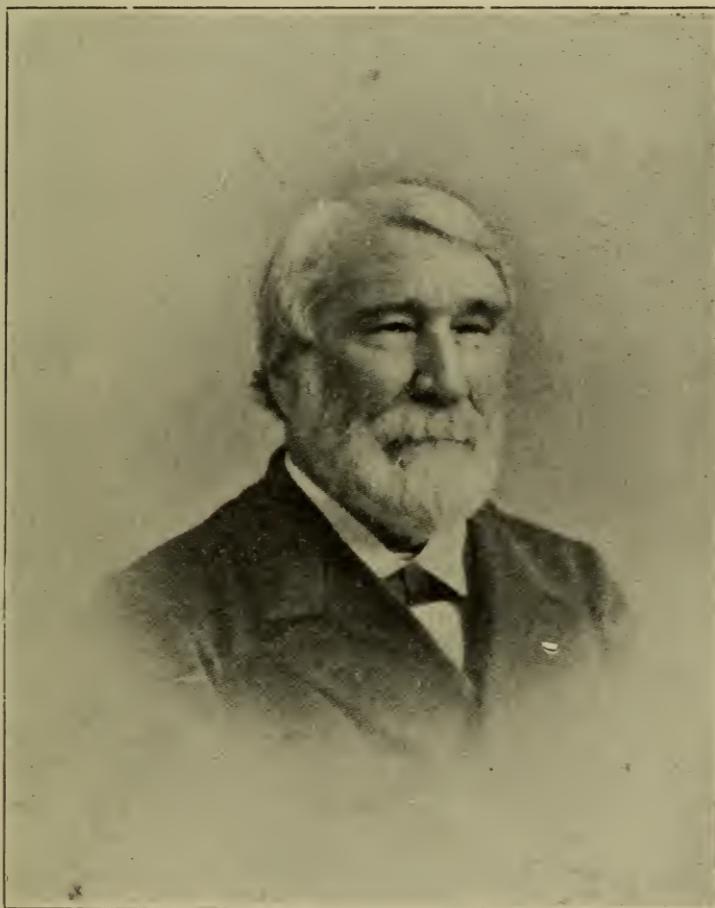
In 1897 the degree of Doctor of Divinity was conferred upon him by Washington and Lee University. He served as moderator of synod in 1902. He was appointed chairman of the State board of children's guardians in West Virginia. A child once said, "I wish Mr. Brooke had been born before Adam, for he wouldn't have fallen and then there wouldn't have been any sin or trouble."

Sometimes his life called for heroic endurance. Eating repulsive food; sharing their bunks with miners and lumbermen; sleeping in open houses when the thermometer was twenty-five degrees below zero; and walking miles in deep snow to fill appointments; crossing mountain streams in freshets by kneeling on his saddle; riding 156 miles horseback to presbytery in order to conduct a case of discipline where the honor of the church was concerned, all the while suffering from hemorrhages; bearing the burden of care for many churches;

³¹C. E. Albert, president of Davis and Elkins College, in letter to writer, Oct. 15, 1936.

and always he was lovingly but frankly condemning evil and preaching righteousness and redeeming love. He missed only one preaching appointment and then died, May 28, 1924.³²

John Leighton Wilson, '33, took such a prominent part in the rebuilding of the church that his biographer calls him "The Chal-



DR. J. LEIGHTON WILSON

³²Manuscript copy of memorial written by Dr. A. M. Fraser of Staunton, Va.

mers of the Disruption."³³ "In the Southern Synods no one has ever equalled him in the power for good he exercised."³⁴ He was made secretary of Domestic Missions in 1863 in addition to the secretaryship of Foreign Missions, and the work for the army was placed upon him. This work centered at Columbia Seminary and the personnel of the committee included the Seminary faculty. In 1866 he presented the sustentation plan to the Assembly, saying, "In the present prostrated condition—our great work for the present is not so much to establish new churches, as to keep life and energy in those already organized." Many congregations were scattered. Presbyteries were but skeleton organizations. Wilson cheered and inspired and raised money for support. In about five years great progress toward self-support had been made. It seemed for a time the work west of the Mississippi would be lost, but Wilson persuaded five strong ministers to go there. He established the Relief Fund for ministers, widows, and orphans and the Invalid Fund. In 1871 advance work began again through an evangelistic fund. Wilson served until 1882, having had a co-ordinate secretary for the last ten years.³⁵

Three future secretaries of the Assembly's Home Mission Committee graduated at Columbia. J. N. Craig, D.D., '59, served as secretary from 1883 to 1900. T. P. Cleveland, '63, served temporarily until the election of S. L. Morris, D.D., LL.D., '76, in 1901. Dr. Morris resigned in 1931.³⁶ In 1882 S. L. Morris had become pastor at Edgefield. One woman living there had hoped for a Presbyterian church for years. When she found three other Presbyterians, she petitioned Presbytery, and a church of four members was organized with many misgivings in 1877. Out of this feeble beginning, within eight years four church buildings had been erected, at Trenton, Johnston, Highview, and Edgefield, and by 1889 when the Reverend Mr. Morris went to Macon, there were 120 members.³⁷

Graduates of this period took an active part in the affairs of the church and of life. S. F. Tenney, '68, was a constructive church-

³³H. C. DuBose, *op. cit.*, pp. 258, 259.

³⁴*Ibid.*, pp. 258, 259.

³⁵*Ibid.*, p. 258 forward and *Alexander's Digest*, Revised 1922, p. 241.

³⁶*Alexander's Digest*, *op. cit.*, p. 241.

³⁷F. D. Jones and W. H. Mills, *op. cit.*, p. 656.

man in Texas, whose work is treated in Chapter VI. C. M. Richards, '69, served Bentonville, Arkansas, 1870-1871. W. Cuttino Smith, '69, was active in the ministry until past ninety years of age. J. L. Caldwell, '70, served Pine Bluff, Arkansas, for a time from 1894. John S. Moore, D. D., '70, began work at Jefferson, Texas, and later served at McKinney, Texas.³⁸ S. M. Neel, D.D., '70, left the Seminary after two years to study in Scotland and Germany. His pastorates were at Oxford, Mississippi; Shelbyville, Kentucky; and a long service in Kansas, Missouri. Eugene Daniel, D.D., '71, served as pastor at Camden, Arkansas; the First Presbyterian Church, Memphis; the First Presbyterian Church, Raleigh; and Lewisburg, West Virginia. G. T. Goetchius, D.D., '71, served Albany, Georgia; Milledgeville, Georgia; the Second Presbyterian Church, Augusta, Georgia; and Rome, Georgia. Frank M. Howell, '72, was pastor in Princeton, Arkansas, 1873-1874; Tulip, 1875; Arkadelphia, 1876-1877. He served in Somerville, Tennessee, when yellow fever was brought into the town by refugees from Memphis. He devoted himself to caring for the sick. Knowing his danger, he wrote farewell letters to his mother and wife. He wrote, "I bless my God that, standing as it were face to face with the grim monster, I can triumphantly exclaim, 'O death, where is thy sting?' . . . I have no fear of death. Jesus has robbed it of all its terrors." In a few days he was stricken and died.³⁹ Josephus Johnson, '72, labored in Texas in a noteworthy manner. (Noted under "Contribution to Education," in this chapter.) T. C. Johnson, '72, served North Little Rock, Arkansas, from 1902 forward for a time. A. R. Kennedy, '72, was pastor at Augusta, Arkansas, 1878-1879; Little Rock, 1883-1888; and Batesville, 1889-1890. J. Washburn, '72, served Hamburg, Arkansas, 1882. C. W. Grafton, D.D., '73, served Union Point, Mississippi, from 1873 until his death in 1934, a pastorate of sixty-one years. He was called "the grand old man of Mississippi" and was chosen moderator of the Assembly in 1916. A. L. Miller, '74, served Des Arc, Arkansas, 1886-1887, and Lovak, 1888. J. A. Smith, '74, served Tulip, Arkansas, 1878-1884. Albert B. Curry, D.D., LL.D., '75, was pastor at Darien, Georgia, 1874-1877, 1877-1883; Gainesville, Florida, 1883-1894; the

³⁸Presbyterian Encyclopaedia, op. cit., p. 1187.

³⁹Semi-Centennial Volume, op. cit., p. 294.

First Presbyterian Church, Birmingham, Alabama, 1894-1903; and the Second Presbyterian Church, Memphis, Tennessee, 1903 to the present, where he is pastor emeritus. He was moderator of the General Assembly in 1921. Literary work is mentioned in the appendix. I. M. Ginn, '75, served Scotland Church, Arkansas, 1877-1878, 1880-1893; El Dorado, 1879; Hope, 1895-1900; Nashville, 1901 forward. J. M. Rhea, '75, served Clarendon, 1895-1896. J. J. Johnson, '76, served Powhatan, Arkansas, 1877-1886. R. O. B. Morrow, '76, was pastor at Prescott, Arkansas, 1889-1890; Columbus, Arkansas, 1891; and Hope, 1892-1893. Andrew W. Wilson, '76, worked in Roebuck, Mississippi. In 1882, he removed his family to safety and then returned in a skiff to help those trapped by the flood. The exertion and exposure caused his death.⁴⁰ R. P. Smith, D. D., '76, rendered a fruitful service as presbytery's evangelist in the territory of Asheville Presbytery. (See Chapter V.) George A. Trenholm, '77, served St. Joseph, Missouri, for many years. J. E. Fogartie, D.D., '77, served as pastor at Greenwood, South Carolina, and upon the faculty of Southwestern. W. S. Plumer Bryan, D.D., '78, served in Randolph County, Virginia; Asheville, North Carolina; Second Church, Cincinnati, Ohio; and Church of the Covenant, Chicago, from 1895 forward. He was president of the Presbyterian Home, Chicago. He came from his pastorate in Chicago to deliver the Smyth Lectures in 1917. H. W. Flinn, '79, served as first minister of the church at Carrollton, Louisiana, from 1884 to 1889, when he removed to Bessemer, Alabama. W. G. Woodbridge, '79, served Hot Springs, Arkansas, 1881. J. L. D. Houston, '80, was at Cincinnati, Arkansas, 1882; Springdale, Arkansas, 1883-1892; and Dodd City, 1893 forward. J. T. Plunkett, '80, served Steele Creek, North Carolina; Madison Avenue, Covington, Kentucky; Jefferson Avenue, Detroit, Michigan; First Church, Augusta, Georgia; South Highland Church, Birmingham, Alabama, and moderated the Assembly in 1905.

Literature and Thought Life

Columbia men continued to be active contributors to periodicals. Dr. James Woodrow was proprietor and editor of the *Southern*

⁴⁰*Semi-Centennial Volume, op. cit., p. 374.*

Presbyterian Review, published quarterly, and of the *Southern Presbyterian*, published weekly, from 1865 to 1885. The *Southwestern Presbyterian* began publication in New Orleans Feb. 25, 1869, with Dr. Henry M. Smith, '54, as editor and Dr. B. M. Palmer, '41, as a member of the board and a frequent contributor.⁴¹ It succeeded the *True Witness* and *Southwestern Presbyterian*, which began March 1, 1854, and ceased publication upon the Federal occupation of New Orleans in April, 1862.⁴² Dr. R. Q. Mallard, '55, was editor of the *Southwestern Presbyterian* from 1891 to 1904.⁴³ Dr. S. I. Woodbridge, '82, served as the English editor of *Chinese Christian Intelligencer*, published by the Pan-Presbyterian Conference beginning in 1901, with a great Chinese circulation.⁴⁴ Dr. David C. Rankin, '75, was the editor of *The Missionary*, 1893-1902, while Assistant Secretary and Treasurer of Foreign Missions. He began *The Children's Missionary*. Dr. W. S. Plumer continued to be a prolific writer of books, pamphlets, and tracts while upon the Columbia faculty. *Our Monthly*, "A magazine of Christian thought and work for the Lord," began to be published by W. P. Jacobs, '64, in Clinton, South Carolina, in 1867. It is still published there by the Thornwell Orphanage Press.⁴⁵

R. A. Webb, D.D., LL.D., '80, later became author of several books, as reference to the literary appendix will show. Robert A. Lapsley, D.D., class of '80, graduated at Union Seminary. He held a series of pastorates; in Memphis, Tennessee; Vine Hill and Anniston, Alabama; Charleston, South Carolina; Bethel, near Staunton, Virginia; and Ashland, Virginia. He became the editor of the Sunday-school periodicals of the church, and served the Committee of Publication—first as editor and then as lesson writer until his death in 1934. He published two volumes. Dr. J. William Flinn, '75, edited the works of his father-in-law, Dr. Thomas Smyth, and published them in ten volumes in Columbia, South Carolina, 1908. Hampden C. Dubose, D.D., '71, was a prolific writer, especially in China. The literary appendix lists his publications, as well as those of M. C. Hutton, '72; W. S. Bean, M.A., D.D., '72; T. L. Haman,

⁴¹T. C. Johnson, *Life and Letters of B. M. Palmer*, p. 335.

⁴²Louis Voss, *The Beginnings of Presbyterianism in the Southwest*, p. 49.

⁴³S. M. Tenney, *Souvenir of General Assembly*, 1924, p. 77.

⁴⁴Samuel I. Woodbridge, *Fifty Years in China* (1919), p. 205.

⁴⁵Thornwell Jacobs, *The Life of W. P. Jacobs* (1918), p. 99.

'73; Charles R. Hemphill, D.D., LL.D., '74; Thomas M. McConnell, DD., '75; William E. McIlwain, D.D., '75; David C. Rankin, D.D., '75; Albert B. Curry, D.D., LL.D., '75; Thomas R. English, D.D., '75; S. L. Morris, D.D., LL.D., '76; D. I. Craig, D.D., '78; A. M. Fraser, D.D., LL.D., '80; W. G. Neville, D.D., LL.D., '81.

Carlyle McKinley, '74, married in Columbia and went into newspaper writing. He became the Washington correspondent for the Charleston *News and Courier*. He was the author of a poem, *Crucifer*, from which we quote:

"Then at last there came one through the throng—
I saw them draw their robes aside and toss
Their heads as she passed by—who crept along
Bearing a grievous cross.
.....

"A hundred hands were stretched at once, it seemed,
To draw her in; her robe turned strangely white;
And round her happy head there suddenly gleamed
A crown of life and light.
.....

"And so He faded, as the thin, white mist
Fades in its rising from the wet sea sands;
But this I saw—a riven side; and this—
Pierced white feet and hands!"⁴⁶

Contribution to Education

W. S. Bean, M.A., D.D., '72, was professor at Presbyterian College in addition to his editorial service. Josephus Johnson, D.D., '72, actively promoted Christian education in Texas. As trustee of Stuart Seminary, the Synodical College, and as member of a committee of three that in 1894 reported "we must . . . found a Trans-Mississippi Seminary," and as chairman of the committee that in 1906 transferred Austin Seminary to its present site, he took a leading part in the development of Austin Seminary.⁴⁷ A. R. Kennedy,

⁴⁶Mildred Lewis Rutherford, *The South in History and Literature*, p. 628.

⁴⁷W. S. Red, *A History of the Presbyterian Church in Texas*, p. 315.

'72, was professor at Arkansas College, Batesville, Arkansas.⁴⁸ J. A. Mecklin, '72, founded French Camp Academy in 1866, and the following year it was chartered. He was principal until 1904. C. W. Grafton, D.D., '73, established in 1884 and conducted to 1894 the Union Church High School in Mississippi.⁴⁹ Dr. Grafton was coeditor of the *Mississippi Visitor*, which began publication October, 1911.

David C. Rankin, D.D., '75, served as professor in the Stillman Institute, and as president Plumer Memorial College, Virginia.⁵⁰ J. William Flinn, D.D., '75, was professor of Moral Philosophy and chaplain of South Carolina College, 1888-1905. S. R. Preston, D.D., '74, was president of Chicora College, Greenville, South Carolina. He also had presided at the Female College, Wytheville, Virginia, where J. H. Alexander, '52, also served as principal. During our present period Donald Fraser, '51, was professor of languages at Oglethorpe University, 1870-1872. W. R. Atkinson, '69, was president of Presbyterian College for Women.⁵¹ A. M. Fraser, D.D., LL.D., '80, became president of Mary Baldwin College, Staunton, Virginia.⁵² W. G. Neville, D.D., LL.D., '81, served as president of Presbyterian College, Clinton, South Carolina. R. P. Smith, D.D., who attended in 1876, became president of Reidville Female Seminary around 1877, and in 1885 president of Presbyterian College, Clinton, and served for three years.⁵³ Robert Adams, D.D., '77, resigned as pastor at Laurens, South Carolina, to become president of Presbyterian College in 1907, and served until 1910.⁵⁴

T. R. English, D.D., '75, was professor at Union Theological Seminary, as was J. F. Latimer, Ph.D., D.D., '70. C. R. Hemphill, D.D., LL.D., '74, was professor at Columbia and then professor and president of Louisville Seminary. James E. Fogartie, D.D., '77, was professor at Southwestern. R. A. Webb, D.D., '80, taught theology at the same institution, beginning in 1888.

⁴⁸F. D. Jones and W. H. Mills, *op. cit.*, p. 350.

⁴⁹Notes in Historical Foundation, Montreat; also letter from Mrs. C. W. Grafton, Aug. 10, 1936.

⁵⁰S. M. Tenney, *Souvenir General Assembly*, 1924, p. 151.

⁵¹W. C. Robinson, *op. cit.*, p. 158.

⁵²S. M. Tenney, *Souvenir General Assembly*, 1924, p. 123.

⁵³Article in *Christian Observer*, Feb. 19, 1936.

⁵⁴F. D. Jones and W. H. Mills, *op. cit.*, p. 409.

Luther McKinnon, '64, was president of Davidson College. It was in this period that C. A. Stillman, D.D., '44, developed the Institute for Colored Ministers at Tuscaloosa, Alabama, which he began in 1860, and which was adopted by the Assembly in 1876. A graduate of this school, W. H. Sheppard, went as the first Negro ever sent out as a regular missionary to Africa by an American denomination, and he helped Lapsley found the Congo Mission.⁵⁵

Dr. B. M. Palmer, '41, was taking a leading part in the founding of Southwestern Presbyterian University from 1872 on.⁵⁶

The founding of Thornwell Home and School for Orphans in 1875 and of Presbyterian College in 1880 deserves more than passing notice. There were many widows and orphans for some years after the War. W. P. Jacobs, '64, wished that he could help give a home and educational opportunity to boys and girls. This had been upon his heart and he had been talking about his wish. He wrote an account of an autumn evening in 1872: "How cheery and bright the fire was! The weather was cold. It was in the early autumn, but the leaves were turning yellow and when night came there was a touch of frost in the air and the pine knots blazed on the hearth. It was a widow's home in the country, ten miles, at least, from any town, and I was there for just one delightful evening. I had noticed a bright little orphan lad, another ten-year-old lad, and I noticed him because his name and mine were the same and it was 'Willie.'

"I had hinted something about a real home for such fellows, not a great asylum, with great crowds of children in one big house, but cozy homes like Willie's, and with big wide playgrounds with no fences to keep the little fellows in, and nothing but love to tie them to books and duties.

"Little Willie drew nearer and nearer, so that he was standing by me, and presently he laid his hand on my knee. The little fingers were tightly shut over something and his eyes were earnestly looking into mine. I put my arm around him, and said to him: 'Well, my boy, what is that in your hand?' The hand came open at once and in it lay a bright silver half-dollar, the boy's treasure store. 'You are rich,' I said. 'What are you going to do with that?' 'I am going to

⁵⁵E. T. Thompson, *op. cit.*, p. 197.

⁵⁶T. C. Johnson, *Life and Letters of B. M. Palmer*, p. 406.

give it to you to build a home for orphans!' 'Keep it, my lad, and spend it for Christmas; I do not want to take your money.' But no, he left it there and would not have it back.

"Have you ever read the story of the little boy's five barley loaves and a few fishes and how they fed five thousand? That single half-dollar grew and multiplied. It built that home for orphans. It has brought hundreds of little orphan boys and girls into the path of duty, of usefulness and, I trust, of happiness. It has led hundreds and hundreds of them to lives of good and of service to their fellow man. Men have looked and wondered. Angels have looked down and smiled. As for me, that half-dollar bound me to a duty that has held me these five and thirty years."⁵⁷

In June, 1874, W. P. Jacobs wrote in his dairy, "I have hereby resolved to establish a college in the town of Clinton. . . . I do it for the glory of God and to show that a poor country pastor, living in the least of villages, can do, if he will, great things for God. For this cause I remain in Clinton and to this end will I labour, so help me God, and keep me steadfast to this purpose."⁵⁸

Before Presbyterian College was to rise to notice, another venture in denominational education in the same territory was to flower and fade. In 1877 Newberry College moved from Walhalla back to Newberry, from whence it had been removed in 1868. S. L. Morris, '76, then pastor at Walhalla, with the support of the whole community, decided to open Adger College, named for John B. Adger, in the vacated buildings. Forty thousand dollars was subscribed and the school opened in the fall of 1877 with almost as large a student body as Newberry College had at the same site. Adversity set in, and a fire in 1889 closed the school.⁵⁹

J. N. Craig, '59, solicited subscriptions in 1867 to reopen the Yorkville Female Seminary, which had been founded in 1853. In 1870 Rev. James Douglas, '52, father of Dr. D. M. Douglas, '99, took over the institution, but tendered it back in 1873. The school closed in 1875. J. A. Mecklin, '72, was founder of French Camp Academy, a secondary school.

⁵⁷Thornwell Jacobs, *The Life of W. P. Jacobs*, p. 105.

⁵⁸*Ibid.*, p. 122.

⁵⁹F. D. Jones and W. H. Mills, *op. cit.*, p. 363.

Church Organization and Practice

The actions of the Old School Assembly during and following the War served to intensify allegiance to "the spirituality of the Church" in the South and to prevent reunion with the Old School Assembly, which was itself on the point of the 1870 reunion with the New School Church. The Presbyterian Church, U. S., had very carefully kept itself clear from political deliverances. Dr. B. M. Palmer records an incident to show this zealous adherence to separation of church and state. In the minutes of the Synod of South Carolina, when reviewed by the Assembly in 1862, exception was taken to the inclusion of the following resolutions passed in November 1861:

"Resolved, 1. By the ministers and elders composing this Synod, not in their ecclesiastical capacity as a court of Jesus Christ, but in their private capacity, as a convention of Christian gentlemen, that our allegiance is due, through the sovereign State to which we belong, and shall be rendered, to the Government of the Confederate States, as long as South Carolina remains in the number.

"Resolved 3. That we are firmly persuaded, that the only hope of constitutional liberty, on this continent, is in the success of the Confederate cause; and that we pledge ourselves, and we think we can safely say, the Presbyterian people of these States, to uphold and support the Government, in every lawful measure, to maintain our rights and our honour."

The explanation was given that the resolutions had been included by error, as they were not a part of the proceedings of the church court but of a convention which had been called of the members of the church court. The letter of the law had certainly been adhered to, and also the spirit of the times.⁶⁰

There was no strong sentiment for reunion in the Presbyterian Church, U. S. In October, 1865, Harmony Presbytery sent a memorial to the Assembly opposing the idea that unity of political government called for one church organization among Presbyterians.⁶¹

⁶⁰B. M. Palmer, *op. cit.*, p. 510.

⁶¹F. D. Jones and W. H. Mills, *op. cit.*, p. 119.

From 1867 to 1879 a revision of the *Book of Church Order* was in progress. Dr. J. H. Thornwell was the chairman of the first committee in 1861. Dr. John B. Adger was made chairman of the new revision committee appointed by the Assembly in 1863, and B. M. Palmer was added.⁶² The new book did away with some of the disparity between minister and elders, thus lifting the office of elder. Thornwell had contended for this principle in the Old School Assembly. The office of deacon and even deaconess was recognized with a more Scriptural emphasis. Girardeau had emphasized this point. The control by the church of its own work through committees rather than boards had been urged by Thornwell and Palmer, and came into the new *Book of Church Order*. The emphasis upon Presbyterianism in government became even more marked.⁶³ The committee met at Columbia Seminary and much of the work of revision was done in the Seminary chapel.⁶⁴ In the many steps and long discussions pending adoption, Dr. Adger took the leading part. Dr. B. M. Palmer and Dr. James Woodrow were both active revision committee members. The book was adopted in 1879.

E. M. Green, D.D., '63, was appointed chairman of the committee to revise the Directory for Worship and its work was approved by the church.⁶⁵ Dr. B. M. Palmer, '41, was chairman of the committee of foreign correspondence that considered the overture for union from the Presbyterian Church, U. S. A., in 1870, and he subsequently took an active part in the discussions of that subject.⁶⁶

The church grew from 850 ministers, 1,039 churches, 80,532 communicants in 1867 to 1,081 ministers, 2,010 churches, and 123,806 communicants in 1882.

Missions

Dr. James Woodrow, Treasurer of the Committee of Foreign Missions, accompanied three young men to their ship, *Alaska*, on

⁶²Thornton Whaling in *Columbia Record*, June 18, 1924. W. C. Robinson, *op. cit.*, p. 89.

⁶³F. D. Jones and W. H. Mills, *op. cit.*, p. 414.

⁶⁴Thornton Whaling in *Columbia Record*, June 18, 1924, and W. C. Robinson, *op. cit.*, p. 94.

⁶⁵S. M. Tenny, *Souvenir of General Assembly*, 1924, p. 81.

⁶⁶T. C. Johnson, *Life and Letters of B. M. Palmer*, p. 318.

September 9, 1868, as they sailed from New York to China.⁶⁷ They were the first missionaries to join the Rev. E. B. Inslee, who had opened the new mission in China, in September, 1867. J. R. Baird, '44, went to Brazil in 1868 with a number of emigrants from South Carolina. He organized a church at San Barbara. After ten years he returned to America, and preached in Georgia.

Hampden C. DuBose, D.D., '71, was born at Darlington, South Carolina, Sept. 30, 1845, of Huguenot ancestry. He attended Citadel Military Academy and served three years in the Confederate army. He graduated at South Carolina College in 1868 and entered the Seminary. He went to Soochow, China, in 1872. He was very active as a writer and translator, as the literary appendix shows. In 1891, he was elected moderator of the General Assembly. He served as a missionary until 1910, when he died.⁶⁸

John J. Read, D.D., '71, a native of Hinds County, Mississippi, became pastor at Houston, Texas, but upon request of the committee sacrificially went to take charge of Spencer Academy in the Choctaw country in 1876. This school was forty-five miles from a trading center, in the heart of the virgin forest. During the five years he taught, the majority of the pupils accepted Christ and went out to influence their people. Taking up work as an evangelistic missionary to the Chickasaws, in three years Read built four churches. In 1884 Jonas Wolfe, a full-blooded Chickasaw, the Governor of the Chickasaw nation, and an elder in the church, was ordained to the ministry and took over Read's work. Soon Read had organized four more churches over a scattered territory to which he ministered until his death, February 4, 1892.⁶⁹

J. G. Hall, '74, was born in South Carolina. He finished in Davidson College before coming to the Seminary. In April, 1869, a new work had been begun in Colombia, South America. His was the third missionary family to reach the new station. Because of civil war in that country and lack of receptivity among the native population, in 1877 the mission was closed and the Halls moved to the Mexican Mission at Matamoros, where they continued to labor for years.⁷⁰

⁶⁷S. I. Woodbridge, *op. cit.*, p. 33.

⁶⁸S. M. Tenney, *Souvenir General Assembly*, 1924, p. 67.

⁶⁹E. T. Thompson, *op. cit.*, p. 162.

⁷⁰The *Union Seminary Review*, Jan., 1936. Article by Dr. D. W. Richardson, p. 88. *Semi-Centennial Volume*, *op. cit.*, p. 176.

William LeConte, '72, was from Liberty County, Georgia, and was educated at the University of South Carolina and in Europe. He was sent by the Committee of Foreign Missions to Brazil in 1872. He asked not to be assigned to a teaching position in the Campinas Institute, wishing to give his time to preaching. Transferred to Pernambuco, he was smitten by disease within a year and forced to return to his home in 1876, and died in his mother's home in Washington that year.⁷¹

About 1880 J. C. Kennedy, '59, was appointed a missionary to the Choctaw Indians, and he labored there for some time.⁷²

Samuel I. Woodbridge, D.D., '82, from Kentucky, and an alumnus of Rutgers College, married Miss Jeanie Woodrow and they went to China in 1882. Dr. Woodbridge served there until his death in recent years. He was very influential as a missionary, as editor of the *Chinese Christian Intelligencer*, and published the book used for mission study by the church in 1919-1920.⁷³

David C. Rankin, D.D., '75, was Assistant Secretary and Treasurer of Foreign Missions from 1888 to 1892, and editor of *The Missionary* from 1893 to 1902.⁷⁴

Problems of the Day

The Reconstruction period found the church strictly adhering to its principle of nonparticipation in politics. In the face of the disorder and destitution the ministers were seeking to rebuild harmony and peace. In a pastoral letter issued by Harmony Presbytery in 1865 the ending is: "Finally, brethren, all that remains for us is to go down into the swelling of the floods of this Jordan, bearing the ark of Jehovah's covenant; doubtless we shall pass over and possess the fair land of our inheritance."⁷⁵ The Narrative of the same Presbytery in 1868 says, "We feel bound to say that it is the privilege of a Christian people to oppose to such onsets of temptation a noble self-possession, in their patience to possess their souls."⁷⁶

⁷¹Semi-Centennial Volume, *op. cit.*, pp. 176, 316.

⁷²Ibid., p. 177.

⁷³S. I. Woodbridge, *op. cit.*, p. 210, etc.

⁷⁴S. M. Tenney, *Souvenir of General Assembly*, 1924, p. 151.

⁷⁵F. D. Jones and W. H. Mills, *op. cit.*, p. 120.

⁷⁶Ibid., p. 123.

In the Narrative of Bethel Presbytery in 1872, the Ku-Klux troubles are referred to as a severe political ordeal that the people were undergoing, with many imprisoned and many seeking safety in distant regions.⁷⁷

No doubt many ministers were led to participate privately in such secret orders from a desire to protect the white people from indignity and wrong in a time when families of dead Confederate soldiers were exposed to the whims of the former slaves, and when even the courts were unfriendly. Dr. S. H. Chester tells his own experience in Arkansas where M. A. Patterson, '41, was pastor of Mt. Holly, 1860-1881: "Our community adopted the Knights of the White Camelia, and into that order I was initiated at the age of sixteen by the pastor of our church. When the ceremony of initiation was finished and my blindfold removed, I looked around and saw all the elders and deacons of the church and every important member of the community standing around the walls of the room." Where such men were leaders, the secret organizations refrained from violence and were used for restraining recklessness and promoting order and peace. Secrecy, however, tended to play into the hands of those who delight in darkness because their deeds are evil.⁷⁸ South Carolina Presbytery set aside a day previous to the general election in 1876 as a day of fasting, humiliation, and prayer for our country. It was this year that Hampton's Red Shirts restored the State of South Carolina to white rule.⁷⁹

The relation of the church to the freedmen, as the Negroes were then called, was discussed in this period. In this discussion Columbia Seminary men took a prominent place. Generally, the Negroes and Caucasians had belonged to the same congregations before the War. There had been a few separate churches, such as Anson Street Church in Charleston under Adger and Girardeau, and Ladson Chapel in Columbia, which was largely established by George W. Ladson, '62, and for whom it was named after his death in 1864.⁸⁰ However, generally the slaves had occupied the galleries of white churches. What should be the plan for future work for the Negroes? Sometimes there was friction. Girardeau and the session could not

⁷⁷F. D. Jones and W. H. Mills, *op. cit.*, p. 139.

⁷⁸S. H. Chester, *Pioneer Days in Arkansas*, p. 63.

⁷⁹F. D. Jones and W. H. Mills, *op. cit.*, p. 137.

⁸⁰*Semi-Centennial Volume*, *op. cit.*, p. 316.

secure their Anson Street Church building until after a long delay. At Edisto Island the white people returned to find the Negroes in charge of the church building, as well as occupying residences of the white people. A Negro preacher from the North presided. The money for the necessary litigation called for sacrifice of household silver, but the order for white repossession was finally secured from Washington and the pastor, with a few men and women and children of the congregation, accompanied by the military commandant, marched to the church on the last Sunday in June, 1866.

"What means this unseemly disturbance of public worship of Almighty God?" demanded the Negro minister.

"In the name of God, and by the authority of the United States Government, I demand possession of this building," replied the pastor.

The Negroes vacated peacefully.⁸¹

"The pernicious effect of a sudden transition from servitude . . . to freedom is being painfully felt. . . . Liberty with them is licentiousness, casting off the fear of God as well as men. With few exceptions, the sanctuary is deserted and the ballroom is substituted in its stead," complained South Carolina Presbytery in May, 1865.⁸² Harmony Presbytery reported, "They are manifesting some disposition to return to our communion. . . ." Several mission stations had been established for them.⁸³ "We can never forget the time when they crowded to our sanctuaries, when they listened to the Gospel as preached to their owners, and then to the additional discourse designed especially for them. We can never forget the communion table spread for master and servant; the bread and wine administered to each by the same hand and from the same vessels and at the same table. . . . Pleasant memories . . . comfort us amid the surrounding desolations . . . that we had attempted to do something for this unfortunate race in their highest interests."⁸⁴ In October, 1866, a petition asking for the organization of a separate colored church, with colored officers, was answered by the South Carolina Presbytery through a paper drawn up by Dr. J. B. Adger, of the Columbia Seminary faculty. Granting that Negro members

⁸¹F. D. Jones and W. H. Mills, *op. cit.*, p. 606.

⁸²*Ibid.*, p. 129.

⁸³*Ibid.*, p. 121.

⁸⁴*Ibid.*, p. 122.

should be allowed to vote for church officers, the paper goes on: "The petition is for a 'Freedman's Church,' in other words, for a church purely and solely of colored [people] into which white people cannot be received. The ground of color is a schismatical foundation on which a church may not be built. We are all one in Christ Jesus, and there is neither Jew nor Greek in Him. The same principle, of course, would admit the organization of a white man's church into the membership of which no colored person could be received; or the organization of a church of poor men, or of rich men, or that of a church composed of farmers, or lawyers, or of mariners exclusively. We greatly desire that the colored people should continue to hold a fellowship of ordinances with us as of old, and that our churches in this Southern country should continue to be composed as hitherto of men of both colors. But we cannot, of course, control their independent action, and if the freedmen of Rock Church should resolve to separate themselves from us, whilst we cannot approve the step, they shall still have our best wishes, both for this world and for that which is to come."⁸⁵ In 1869 the same presbytery deplored "that unhallowed and inimical partisan spirit which is abroad in our land, and which is brought to bear so directly on that portion of our population [colored] as to produce in many places, bitterness, alienation and every evil work."⁸⁶

The General Assembly in 1865 urged the continuance of mixed congregations, but offered to help the freedmen wherever they wished a separate church. In 1866 Dr. Girardeau introduced a paper, which was passed by the Assembly, calling for continued joint congregations, but holding it inexpedient to license colored men to preach except as exhorters. The sentiment for separate congregations seemed to be growing, and the Assembly of 1867 revoked the action of 1866, and allowed ordination of colored deacons, elders and ministers. In 1869 the Assembly suggested colored churches in connection with white churches, with representation in church courts by white elders only. In 1874 the organization of a separate Colored Presbyterian Church was approved, recognizing the instinctive desire of the colored people for such separation. Sympathetic counsel and financial support were pledged. Tuscaloosa Institute was

⁸⁵F. D. Jones and W. H. Mills, *op. cit.*, p. 131.

⁸⁶*Ibid.*, p. 133.

established to train ministers. In 1891 the Executive Committee of Colored Evangelization was organized to help the four colored presbyteries. The Negro work at present is separate in congregation, presbytery, and synod, but has equal representation in the Assembly.⁸⁷

Social Service

Two incidents will serve to illustrate the contributions of Columbia men to social well-being in this period. At the end of the War ministers found themselves without support. In some cases they turned to the plow in order to secure food for themselves and families. With the Seminary without endowment, Dr. James Woodrow was forced to provide support for himself in some way, and turned to publishing church papers and also did custom printing in the same establishment. When the Wade Hampton party triumphed in 1876 and restored white government to South Carolina, it found itself with an empty treasury and the State credit exhausted. It was difficult to arrange for the government printing before the Hampton government had been recognized in Washington. Dr. Woodrow patriotically took the risk and provided the necessary printing, with the understanding that he would receive no compensation in the event the government failed of recognition.⁸⁸ To keep the church papers alive, Dr. Woodrow spent of his own money some fourteen thousand dollars.⁸⁹

Hampden C. DuBose, D.D., '71, who went out in this period, organized the Anti-Opium League of China. In 1904 he appealed to President Roosevelt and stirred up the Department of State to send American consuls in China a circular of inquiry on the opium situation. He appealed to the Rt. Hon. John Morley, to members of the British Parliament, and interviewed Governor Chen of Ki-angsu Province. Viceroy Tuan Fang, in Nanking, suggested a memorial signed by the missionaries, and promised to present it to the Throne. DuBose wrote the memorial and secured 1,333 signatures of American and British missionaries. It was presented at Peking August 19, 1906. The Imperial Edict was issued on September

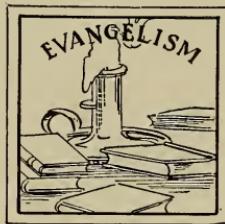
⁸⁷F. D. Jones and W. H. Mills, *op. cit.*, pp. 378-383.

⁸⁸Dr. James Woodrow as Seen by His Friends, collected by Marion W. Woodrow (1909), p. 173.

⁸⁹Marion W. Woodrow, *op. cit.*, p. 551.

20, almost a verbatim copy of the memorial. This began a new and successful effort to deal with the opium traffic. In 1908 Great Britain and China agreed to reduce production and importation of opium one-tenth each year until cessation at the end of ten years. Such progress was made that in 1913 the Indian Government stopped the export trade to China.⁹⁰

The social value of the spiritual message that Columbia alumni proclaimed during the dark and unsettled days of reconstruction cannot be computed. How many heavy hearts were given new courage? How often did counsels of patience and forbearance avail to prevent disorder? Wherein did doctrines of human brotherhood help the process of readjustment between the races? What consciences, twisted and seared by war, were touched into new sensitiveness? Can we number the lives called from disintegration and emotional emptiness to a new purpose and a new love? Who can measure these things?



⁹⁰K. S. Latourette, *A History of Christian Missions in China* (1929), p. 659. S. M. Tenney, *Souvenir of General Assembly*, 1924, p. 67.

CHAPTER V

FROM THE SEMI-CENTENNIAL AND INTO THE TWENTIETH CENTURY 1882-1921

THE reopening of the Columbia Seminary in September, 1882, found W. E. Boggs, A.B., M.A., B.D., D.D., LL.D., '62, in the chair of Ecclesiastical History and Church Government, which position he filled until 1885. Born in Ahmedmeggar (Almednuggar), India, where his parents were missionaries, on May 12, 1838, he returned to South Carolina in early childhood. He received the A.B. and M.A. degrees from South Carolina College and entered the Seminary in 1860. He enlisted for the defense of the coast soon after the surrender of Fort Sumter, and in 1862 was ordained chaplain of the 6th South Carolina Regiment and served until Appomattox. He was pastor Columbia, South Carolina, 1866-1871; Second Presbyterian Church, Memphis, Tennessee, 1871-1879; Central Church, Atlanta, Georgia, 1879-1882; professor of the Seminary; and then pastor Second Presbyterian Church, Memphis, 1885-1889; chancellor, University of Georgia, 1889-1899; pastor, First Presbyterian Church, Jacksonville, Florida, 1900-1908; and then Secretary of Schools and Colleges. He was moderator of the Assembly in 1909.¹ He was first president of the Florida Children's Home Society.

Charles C. Hersman, A.B., M.A., B.D., D.D., LL.D., served as professor of Greek and Hebrew Exegesis for one year, 1887-1888, and later became professor of Biblical Introduction and New Testament Literature at Union Seminary, Virginia. Born near Lexington, Kentucky, June 16, 1838, he received the A.B. and M.A. degrees from Westminster College, Missouri, and graduated at Princeton Seminary. After service as stated supply and evangelist, he began to teach at Westminster College in 1864, becoming president in 1880. From the presidency he came to the Seminary, and from 1888 to 1891 was chancellor of Southwestern Presbyterian Uni-

¹S. M. Tenney, *op. cit.*, p. 103.

versity. He served Union Seminary from 1891 to 1908, when he became professor emeritus until his death, June 7, 1924.²

James Doak Tadlock, A.B., M.A., D.D., LL.D., was professor of Ecclesiastical History and Church Government from 1885 to 1898. He was born in Greene County, Tennessee, August 4, 1825. He graduated at Washington College, Tennessee, 1847, and Princeton College in 1850. He served as professor at Washington College, Tennessee, 1850-1858; president Jonesboro Female College, 1858-1863; and as stated supply and principal at Jonesboro, 1863-1867, and in the same dual capacity at Bristol, 1867-1868; as stated supply at Paperville and Cold Spring, 1877-1885; president King College, 1868-1885; from which place he came to Columbia Seminary. He died at Bristol, Tennessee, August 26, 1899. One of his students speaks of him as a "veritable saint."³

Francis R. Beattie, A.B., B.D., Ph.D., D.D., LL.D., was Perkins Professor of Natural Science in connection with Revelation from 1888 to 1893, succeeding Dr. James Woodrow. Dr. Beattie was born of native Scotch parents at Guelph, Ontario, Canada, March 31, 1848. He graduated from Toronto University in 1875, and Knox Theological College in 1878. He was pastor of Baltimore and Cold Springs Churches, Ontario, for five years, and of Brantford Church, Canada, for five years. He quickly adapted himself to a difficult task at Columbia. He was very versatile, and wrote several volumes.⁴ Called to Louisville Theological Seminary in 1893, he served effectively upon the faculty until his death, September 3, 1906.⁵

William Marcellus McPheeters, A.B., B.D., D.D., LL.D., was professor of Biblical Literature from 1888-1893, and continued as professor of Old Testament Literature until his election as professor emeritus in 1933, a total of forty-five years. Born at St. Louis, Missouri, April 8, 1854, the son of the Rev. Samuel Brown McPheeters and his wife Eliza Cassandra Shanks McPheeters, he took the A.B. degree at Washington and Lee University, in 1874, and then finished at Union Theological Seminary in Virginia in

²General Catalogue Union Theological Seminary in Virginia, 1807-1924, p. 43.

³Biographical Catalogue Princeton Theological Seminary, 1815-1932, p. 158. F. D. Jones and W. H. Mills, *op. cit.*, p. 426.

⁴See literary appendix.

⁵I. S. McElroy, *op. cit.*, p. 105.



DR. W. M. MCPHEETERS

1878. The D.D. was conferred by the Presbyterian College of South Carolina and Washington and Lee University in 1889, and the LL.D. by Davidson College in 1905. He married Emma Gold Morrison of Rockbridge Baths, Virginia, Oct. 10, 1878. Four children survive. Ordained in 1879, he served at Liberty, Virginia, 1878; Rocky Mount, Virginia, 1879-1885; Marion, Virginia, 1886-1888, when he came to the Seminary. His literary work is mentioned in the appendix. He was moderator of the Synod of South Carolina in 1896, and served as trustee for Presbyterian College and Chicora College. He was a member of Delta Kappa Epsilon.

silon and Phi Beta Kappa.⁶ He died on August 14, 1935, and was buried in Elmwood Cemetery, Charlotte, North Carolina.

A memorial service was conducted at the Seminary on May 7, 1936, and the addresses by Dr. S. C. Byrd, Dr. J. McD. Richards, and Dr. John McSween were published in a memorial issue of the Seminary Bulletin. A memorial scholarship has been established by a son and a nephew of Dr. McPheeters.

Daniel Johnson Brimm, A.B., M.A., D.D., '90, was professor of New Testament Literature and Exegesis from 1893 to 1900. Before that for three years he had been adjunct professor of Hebrew and Greek. He resigned in 1900, and in 1909 became professor of Bible at Presbyterian College, where he continues to the present writing. He attended Southwestern Presbyterian University before entering the Seminary, and received the A.B. and M.A. degrees.

Samuel Spahr Laws, A.B., B.D., D.D., Litt.D., succeeded Dr. Beattie as Perkins Professor in 1893. He was born in Ohio County, Virginia, March 24, 1824, and graduated at Miami University in 1848 and at Princeton Theological Seminary in 1851. He was pastor of Westminster Church, St. Louis, Missouri, 1851-1853; professor at Westminster College, Missouri, 1853-1855; president of Westminster College, 1855-1861; a resident of New York City, 1863-1875; president of University of Missouri, 1876-1889; a resident of Kansas City, Missouri, until he became professor in Columbia Theological Seminary, serving from 1893 to 1898.⁷

William Thomas Hall, A.B., M.A., B.D., D.D., LL.D., '58, was professor of Didactic and Polemic Theology from 1895 to 1911. Born at Reidsville, North Carolina, Dec. 5, 1835, he graduated from Davidson College with the A.B. degree in 1854. He received the M.A. degree from Davidson in 1858. He graduated from Columbia Seminary in 1858, and then served Lancaster, South Carolina, 1858-1859; Ebenezer Church, South Carolina, 1859-1860; Canton, Mississippi, 1861-1872; Lynchburg, Virginia, 1872-1895. He served Columbia Seminary until his death on March 7, 1911.⁸ He was moderator of the Assembly in 1902.⁹

⁶*Who's Who in America*, Vol. 12, 1922-23, p. 2137.

⁷*Biographical Catalogue, Princeton Theological Seminary*, 1815-1932, p. 163.

⁸*Minutes of Synod of S. C.*, 1911, p. 55.

⁹S. M. Tenney, *op. cit.*, p. 89.

Richard Clark Reed, A.B., B.D., D.D., LL.D., was professor of Ecclesiastical History and Church Polity from 1898 to his death July 9, 1925. He was born in Hamilton County, Tennessee, January 24, 1851. King College granted the A.B. degree, and he graduated from Union Theological Seminary in 1874. He served as stated supply at Somerville, Tennessee, 1876-1877; was pastor Smithville, Virginia, 1877-1885; Franklin, Tennessee, 1885-1889; Second Presbyterian Church, Charlotte, North Carolina,



DR. R. C. REED

1889-1892; Woodland Street Church, Nashville, Tennessee, 1892-1898; and then came to Columbia Seminary. He was editor of the *Presbyterian Standard* in 1905 and associate editor from 1907 until his death. He was associate editor of the *Presbyterian Quarterly*, 1902-1904. His publications are listed in the literary appendix. He was moderator of the Assembly of 1922; and gentle and kindly as was his nature, yet because of his strong conviction that truth was sometimes being sacrificed to avoid offense, chose to preach the retiring moderator's sermon upon "Hell." He was upon the revision

committee that produced the revised *Book of Church Order* adopted in 1925, and upon the committee to revise the hymnal appointed in 1898. He was active in the Pan-Presbyterian Alliance, and addressed that body in Edinburgh, Scotland, and its Western Section in Toronto, Canada. He died while serving upon the faculty of Columbia, and in his will left the Cantey Venable Reed Memorial Scholarship of \$3,000 to the Seminary in honor of his wife, whom he had married October 17, 1876.¹⁰

Samuel Macon Smith, A.B., B.D., D.D., taught Homiletics and Pastoral Theology for one year, 1898-1899. He was later called to a professorship, but his death prevented his giving an answer. He was born at Hampden-Sydney, Virginia, July 26, 1851, attended the University of Virginia and also graduated from Union Seminary, Virginia. After a year's service as evangelist, he became pastor at Washington, North Carolina, where he preached 1877-1889. He was pastor of the First Presbyterian Church, Columbia, South Carolina, from 1889 to his death, January 10, 1910.¹¹ His ministry in Columbia exercised great influence upon the young men at the Seminary, both as a pastor and preacher.

John Wright Davis, A.B., M.A., B.D., D.D., LL.D., was professor of New Testament Literature and Exegesis from September, 1900, to May, 1902. Born at Salisbury, North Carolina, July 25, 1849, he received the M.A. degree from Davidson College. Previously he had attended the University of Virginia. Union Seminary, Virginia, granted him graduation in 1870. He went to Soochow, China, in October, 1873, and served there until December, 1899. He then became professor at Columbia. He returned to Soochow, China, in July, 1902. In May, 1905, he became professor in the Presbyterian Theological Seminary, Nanking, China, and continued until 1911, when he returned to Soochow, to engage in evangelistic work until his death there Feb. 24, 1917. His literary productions were extensive.¹²

Samuel Craig Byrd, A.B., M.A., B.D., D.D., LL.D., '92, was adjunct professor of English Bible and of Pastoral Theology and Homiletics from 1898 to 1902. He was born in Laurens County,

¹⁰Bulletin Columbia Theological Seminary, Jan. 1926.

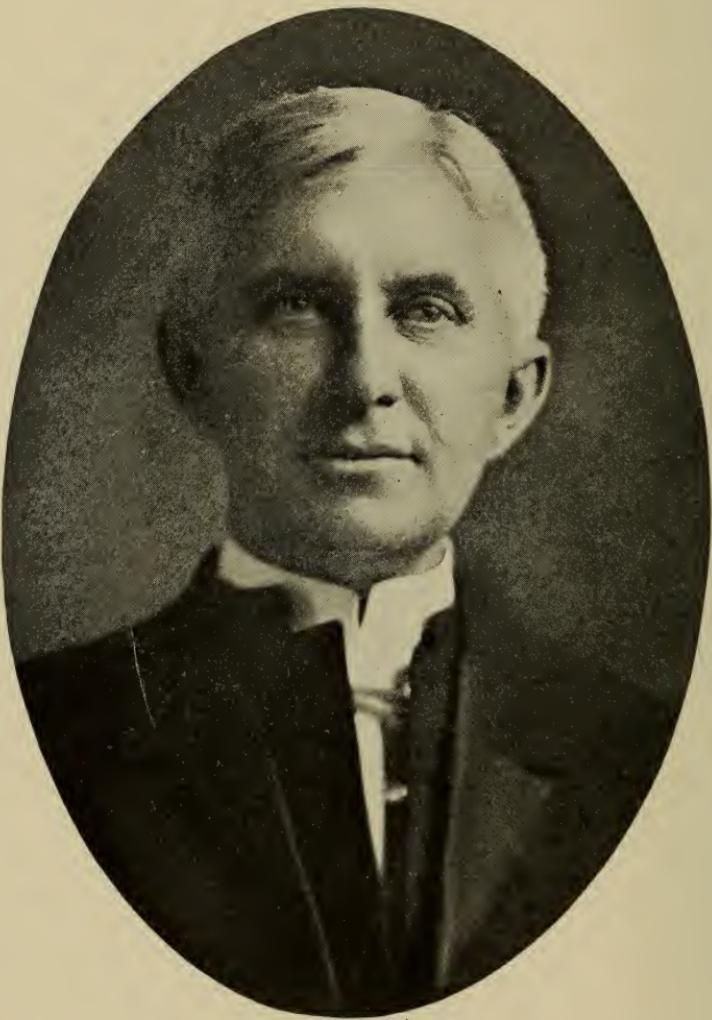
¹¹General Catalogue Union Theological Seminary in Virginia, 1807-1924, p. 97.

¹²See literary appendix.

South Carolina, Oct. 24, 1868, and received the A.B. and M.A. degrees from the Presbyterian College of South Carolina. He attended Union Seminary and Columbia Seminary. In 1892 he served one year as tutor in Hebrew at Columbia Seminary and then in 1893 became assistant pastor to Dr. B. M. Palmer at the First Presbyterian Church, New Orleans. He served LaFayette Church, New Orleans, from 1894 to 1897. In 1898 he was managing editor of the *Presbyterian Quarterly*, and of the *Religious Outlook*, 1898-1899. After his connection with the Seminary terminated he became pastor of Sion Church, Winnsboro, from 1903 to 1906. He assumed the presidency of Chicora College in 1906 at Greenville, South Carolina, and removed the school to Columbia in 1915. When Chicora was combined with Queen's College in 1930 as Queens-Chicora, Dr. Byrd became president emeritus, and continues to live in Charlotte in connection with that institution.¹³

Henry Alexander White, A.B., M.A., Ph.D., D.D., LL.D., was professor of New Testament Literature and Exegesis, 1903-1926. Born on April 15, 1861, in Greenbrier County, then in Virginia, he descended from sturdy Scotch-Irish stock. A parochial school near Hillsdale Presbyterian Church furnished early education. He entered Washington and Lee University and graduated as valedictorian with the Master's degree. In 1885 he received the Ph.D., *magna cum laude*, from Washington and Lee. Union Seminary and Princeton Seminary afforded theological training. He graduated from Princeton in 1889. On June 18 of that year he married Fanny Beverley Wellford, of Richmond, Virginia. The board of Washington and Lee created a chair of history in order to have the promising young student upon the faculty, where he served from 1889 to 1902. When thirty-three years of age, Dr. White was granted the D.D. degree by Central University, Kentucky, and was called at the same time to its presidency. During his teaching at Washington and Lee, he served regularly as stated supply, having been ordained in 1889. He was taking special work at the University of Glasgow when called to the Professorship of New Testament Literature and Exegesis at Columbia in 1902.

¹³*General Catalogue Union Theological Seminary in Virginia, 1807-1924*, p. 159, and letter from Dr. S. C. Byrd.



DR. HENRY ALEXANDER WHITE

Dr. White first gained recognition as a historian and author of historical books. His literary production both in the field of history and theology is extensive.¹⁴ He was an honorary member of Alpha Chapter, Phi Beta Kappa; was a charter member and first president of the Kosmos Club of Columbia; a member of the executive committee of the Scotch-Irish Society of America; a member of the Virginia and South Carolina Historical Societies, the American Historical Association, and the Victoria Institute of London. Davidson College conferred the LL.D. degree in 1911. He made the principal address at the Tercentenary of the King James Bible, and in 1920 delivered the Stone Foundation Lectures at Princeton Theological Seminary.

His death was on Oct. 10, 1926. The body rested in state in the Seminary chapel with a guard of honor from the student body, and after a service in the chapel was transported to Richmond, Virginia, for burial. "Though conservative in an age that appears to have become radical in its religious thinking, and often very aggressive in its assaults upon the old faiths, he remained sweet and calm and confident of the truth for which his Church stood."¹⁵

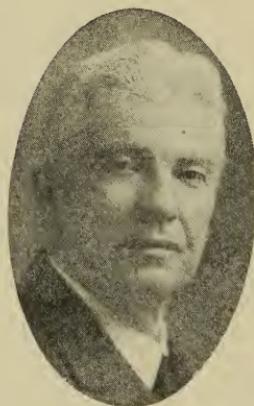
William Erskine McIlwain, A.B., B.D., D.D., '75, became financial agent of the Seminary in 1909. Born in Union County, North Carolina, February 19, 1841, he attended Erskine College and received the B.D. degree from Columbia Seminary. He was pastor at Hopewell, North Carolina, 1875-1881; evangelist of Mecklenburg Presbytery, 1881-1883; stated supply at Gastonia, North Carolina, 1884-1886, 1886-1891; evangelist Synod of Alabama, 1891-1894; graduate student Princeton Theological Seminary, 1894-1895; Louisville Theological Seminary, 1895-1896; pastor Pensacola, Florida, 1896-1901; financial agent Synod of North Carolina, 1901-1902; superintendent of Home Missions, 1902-1903; founder and president of Alabama Presbyterian College, Anniston, Alabama, 1902-1908; financial agent Columbia Theological Seminary, 1909; stated supply Banks, North Carolina, 1910-1916; pastor Knox Church, Pensacola, Florida, 1917-1922; president Palmer College, Florida, 1922-1924; pastor emeritus McIlwain Memorial Church, Pensacola, Florida, at the present time.¹⁶

¹⁴See literary appendix.

¹⁵Memorial Bulletin, Columbia Theological Seminary, Oct. 1927.

¹⁶Biographical Catalogue Princeton Theol. Seminary, 1815-1932, p. 447.

Thornton C. Whaling, A.B., B.D., D.D., LL.D., Litt.D., '83, came to the Seminary as president and professor of Didactic and Polemic Theology in 1911, and continued until he resigned in 1921. Born at Radford, Montgomery County, Virginia, June 5, 1858, he received the A.B. degree from Davidson College in 1874 and attended Roanoke College in 1879. He attended Union Seminary, New York, in 1879-1881, and then graduated from Columbia



DR. THORNTON C. WHALING

Seminary in 1883. Austin College conferred the D.D. degree in 1895 and Roanoke College in 1897, Southwestern conferred the LL.D. in 1911, and Davidson conferred the Litt.D. in 1927. He married Lucy Muller of Columbia, South Carolina, Dec. 20, 1883. He was pastor at Cheraw, South Carolina, 1883-1890; at Birmingham, Alabama, 1890-1892; professor Philosophy and Economics at Southwestern Presbyterian University, 1892; pastor at Lexington, Virginia, 1896-1905; at the First Presbyterian Church, Dallas, Texas, 1905-1910; the Second Presbyterian Church, Norfolk, Virginia, 1910-1911; and then came to Columbia Seminary. In 1921 he became professor of Theology and Apologetics at Louisville Theological Seminary, and resigned in 1929. He has been lecturing and preaching since his retirement, making his home in Columbia, South Carolina. Recently he has been practically an invalid.

Dr. Whaling's literary work is noted in the appendix. He was moderator of the General Assembly in 1924. He belonged to the Kosmos and Fortnightly Clubs.¹⁷

Robert Gamaliel Pearson, A.B., B.D., D.D., was professor of English Bible from 1911 to 1913. His life is unique and worthy of special notice. The Pearson family was originally Quaker. The father of R. G. Pearson followed the wagon trek from North Carolina to Mississippi. It is recorded that the Pearsons spent each Sabbath in rest and worship. The result was their reaching their destination about the same time as those who traveled on Sunday, but with man and beast fresh and strong for the work of unpacking and establishing the new home, while those who failed to observe a day of rest found themselves and their teams jaded, worn, and weary. Upon the farm of his father the third child, the subject of this sketch, was born, June 9, 1847. He grew up in the cool, green, beautiful country, living a free, simple, joyous life, delighting in fishing in the near-by streams and tramping in the woods; happy days, with his sister for a companion. "To this day I never hear July flies or katydids but I think of those summer days." He made a confession of his faith when six years of age at an outdoor meeting. As a child he had a place for regular prayer under the old hop vine on the back of the garden fence. He wanted to become a preacher and played the part with the other children. The family altar; the ministry of Rev. David Pressley, who preached once a month in his neighborhood for forty years and missed only two appointments—once when his wife died and once when flood waters blocked his coming; and the sturdy manhood of his father, who had, unknown to the son until after he had become a minister, taken the new-born child in the first hour of his life into an adjoining room and dedicated him to God for the ministry, and who was of such stern rectitude that he worked with his own hands, well-nigh impoverishing his family, until he had paid a debt made by the purchase of slaves just before the War—all these were influences in his childhood. Once he threw some peas, which he had been instructed to sow, into an old hollow stump and went on with the boys to the swimming hole. His father later discovered the stump covered with luxuriant pea vines! The boy confessed, and had impressed upon

¹⁷*Who's Who in America*, Vol. 18, 1934-35, p. 2498.

him the truth he later so forcefully expressed in a sermon often preached on the text "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." He was educated under New England teachers in the academies of the time, and attended Cooper Institute, near Meridian, Mississippi. He began to preach when a youth before his ordination, and supplied near-by churches in the country while still in college. He graduated from the Theological Seminary at Lebanon, Tennessee, in 1876, and became pastor of the Cumberland Presbyterian Church of Tupelo, Mississippi. Invited to Oxford, Mississippi, to preach a commencement sermon at the college for women there, he met and later married Mary Bowen, one of the teachers. In 1880 he became pastor at Columbia, Tennessee. In the first year of his pastorate he read the Bible through once a month, twelve times in the year. After some years he became co-pastor at Nashville First Cumberland Presbyterian Church, in an arrangement that allowed much time for evangelistic preaching. After a year he obtained permission from Nashville Presbytery to labor outside the bounds of Presbytery and without any financial backing or ecclesiastical assistance became an evangelist. Invitations came to him steadily. Beginning in Evansville, Indiana, he spent several years chiefly in Missouri and Texas. He did not emphasize numbers, often saying there was a snare in the counting business and that David had sinned that way. He also refused to be narrowly denominational, saying he had not been sent forth as a denominational recruiting officer but as a worker for the kingdom of God. His ministry was greatly used. Rev. J. S. Cozby, '62, wrote in 1888 of 800 to 1,000 people at every service, and of Pearson as one "who believes with all his soul that men must quit their sins or find themselves at last in hopeless perdition," and as one who was "fairly abreast with the advanced thought of the day." Dr. J. T. Plunkett, '80, wrote of Pearson's preaching in Augusta, Georgia, "His audiences, large from the start, rapidly grew until . . . the largest building in the city was altogether inadequate to accommodate the crowds." Dr. Jethro Rumple, '57, wrote of 1,400 to 1,500 in congregations and of 350 professions of faith. At St. Joseph, Missouri, Pearson preached one Sunday at the theater between John L. Sullivan, the prize fighter, on Saturday, and Bob Ingersoll, the noted agnostic, on Monday. At Brooklyn, New

York; Savannah, Georgia; Raleigh, North Carolina; Natchez, Mississippi; Montgomery, Alabama; Charlotte, North Carolina; Wilmington, North Carolina; Charleston, South Carolina; Baltimore, Maryland; and many other places, the special services were very effective in popular appeal.

As an illustration of the moral value of such meetings the following letter may be quoted: "You will find enclosed three \$1 bills. Several years ago I stole a ride on an excursion train of the old East Tennessee, Virginia, and Georgia Railroad. After hearing Mr. Pearson preach about restitution, I thought I ought to fix it up. I suppose the Southern is the successor of the East Tennessee, Virginia, and Georgia. If you can tell what to do with it, all right.

(Signed) "One Who Desires to be Right with God and Man."

Josephus Daniels, in an editorial in the *News and Observer* wrote concerning Pearson's services in Raleigh, North Carolina: "Raleigh has never been so stirred as during the period of the ministrations of Rev. Mr. Pearson. . . . That he moves the hearts of the people, that he convinces their understanding, that he leads them to realize the need of a personal religion, is true beyond question. That he inspires faith, creates a desire to lead a Christian life, and brings home to the people a sense of their unworthiness is also beyond question. . . . Great good must ensue. The people must needs be benefitted. The graces of a Christian life, the spirit of our blessed religion, with all its loving-kindness, with all its tenderness, with all its charity, with all its glorious hopes and steadfast faith will assuredly enter more largely into the character of our people than before and they will come to perform more perfectly than ever their full duty to their neighbor, as well as to their Maker."

An elder in Charlotte wrote in 1913 concerning the lasting effects of the meeting Pearson held in Charlotte in 1887, "The total number of conversions was about 800, embracing men and women of all classes and conditions—middle-aged business men, gamblers, drunkards, women of the underworld, though a large proportion of them were our own people. . . . Being in a position to observe the later conduct of these converts, I am able to say that they gave evidence in their after life of a great change that had taken place."

Pearson was with Dwight L. Moody at the World's Fair in Chicago. When he had finished preaching one Sunday at the Em-

pire Theatre, Moody came in and said, "Pearson, you go over to the Hay Market [theater] and preach for my congregation, and I will preach to yours here." The exchange was made while the choirs sang, and they spoke to about 7,000 people, two continuing services in the two theaters.

Asheville, North Carolina, was selected as a home. Developing heart trouble, Dr. Pearson went to Palestine and Egypt in 1891, and continued his evangelistic services upon his return. In 1903 he became professor of English Bible and Evangelistic Methods in the Theological Department of Cumberland University, Lebanon, Tennessee. When the Cumberland Church united with the Presbyterian Church, U. S. A., the theological school was combined with Lane Seminary, in 1909. Dr. Pearson continued teaching in the independently established Presbyterian Theological Seminary of the South for the one year of its existence. In 1910, 1911, and 1912 he taught Bible at the Montreat Conference. Dr. Thornton Whaling was so impressed that Dr. Pearson was elected to the chair of English Bible in Columbia Seminary in 1911. He died in Columbia, and was buried in Starkville, Mississippi, March 19, 1913.¹⁸

James Overton Reavis, A.B., M.A., B.D., LL.B., D.D., LL.D., followed Dr. Pearson as professor of Bible and Homiletics and Pastoral Theology, serving from 1913 to 1920. Born Dec. 8, 1872, upon his father's farm in Monroe County, Missouri, he was graduated from Westminster College with the A.B. degree in 1896, and M.A. in 1897. Louisville Theological Seminary granted the B.D. degree in 1899. He took the M.A. degree at the University of New York and the B. D. at Princeton Theological Seminary in 1901. He received the LL.B. from the University of South Carolina and in 1913 was admitted to the bar. Austin College conferred the D.D. degree in 1908 and Presbyterian College of Alabama the LL.D. in 1917. He married Eva Fulton Witherspoon, daughter of T. D. Witherspoon, '59. He was pastor of the First Presbyterian Church, Louisville, Kentucky, 1901-1902; the First Presbyterian Church, Dallas, Texas, 1902-1905; was secretary of Foreign Missions, 1905-1911; pastor First Presbyterian Church, Columbia,

¹⁸R. G. Pearson, *Evangelistic Sermons by the Rev. R. G. Pearson, D.D., with Life Sketch by His Wife.*

South Carolina, 1911-1914; professor at Columbia Seminary, 1913-1920; field secretary of the Foreign Mission Committee, 1920 to the present time. He visited missions in the Congo, Africa, 1910, and in Japan and Korea in 1918.¹⁹



DR. E. D. KERR

Edgar D. Kerr, A.B., B.D., D.D., '07, has served as instructor and professor of Greek and Hebrew, and later professor of Hebrew and Cognate Languages since September, 1915, until the present time. A graduate of Davidson College and Columbia Seminary, he was pastor of Highland Park Church, Montgomery, Alabama, May, 1907, to February, 1910; pastor Waynesville, North Carolina, February, 1910, to September, 1911; Princeton Seminary, September, 1911, to May, 1912; pastor Newberry, South Carolina, July, 1912, to October, 1927.²⁰



DR. MELTON CLARK

Melton Clark, A.B., B.D., D.D., '98, served as professor of English Bible, Homiletics, and Religious Education from 1920 to 1931, when he resigned to become pastor of the First Presbyterian

¹⁹Who's Who in America, Vol. 12, 1922-23, p. 2568.

²⁰Ibid., p. 694.

Church, Anniston, Alabama. Dr. Clark was born in Columbia, South Carolina, April 19, 1874, son of W. A. Clark, a prominent elder and friend of Columbia Seminary. He graduated from South Carolina College, with the A.B. degree in 1895, and Columbia Seminary with the B.D. degree in 1898, married Mary Charlotte Woodrow in 1896, was pastor in Florence, South Carolina, from 1898-1906, and of the First Church, Greensboro, North Carolina, in 1906-1916; of the Second Presbyterian Church, Charleston, South Carolina, 1916-1920. As vice-president of the Seminary, he acted as president from 1930-1931. His second wife was Sarah Broome King.²¹

Dr. George Summey was appointed financial agent by the Synod of South Carolina in 1891 to raise funds for the Seminary, but this was a synodical office and not a connection under the board of the Seminary.²² Rev. T. M. Lowry received the same appointment.²³

Hugh Roderick Murchison, A.B., B.D., D.D., '97, taught Missions and acted as secretary to the Board and business manager, from 1920 to 1926. A graduate of Davidson College with A.B. degree, he received the B.D. degree from Columbia Seminary in 1897, and was ordained and installed pastor of Blackville and Richland churches in 1897. He was pastor at Bishopville, South Carolina, and served Lancaster, South Carolina, 1912-1920, when he began his services at the Seminary. The Synod of South Carolina elected him moderator in 1919. In 1926 he was chosen chaplain and professor of English Bible at the University of South Carolina, where he now serves.²⁴

Academic Life and Physical Equipment

The synods received the Seminary back from the General Assembly and elected directors in 1881. The reopening took place in September, 1882. Twenty-two students from nine States were in

²¹Who's Who in American, Vol. 12, 1922-23, p. 694. Who's Who in the Clergy, 1935.

²²F. D. Jones and W. H. Mills, *op. cit.*, p. 281.

²³Ibid., p. 284.

²⁴Ibid., pp. 540, 264.

attendance. Provision had been made for the study of the whole Bible in the English version.²⁵ In 1883 thirty-three students were enrolled and \$17,000 had been collected. The death of Dr. George Howe had occurred in April.²⁶ The faculty consisted of Drs. Woodrow, Girardeau, Hemphill, and Boggs.

Every prospect seemed pleasing, but there was the faint rumbling of the thunder that heralded the approach of a storm which was to bring great damage to the Seminary, and the effects of which would be felt for some twenty or thirty years. In May, 1883, upon motion of the secretary of the board and financial agent of the Seminary, the Board of Directors called upon Dr. Woodrow to set forth his views upon evolution in order that the church might have the benefit of his opinions. The famous evolution controversy followed. This will be treated later in this chapter. At least the church was four decades ahead of Dayton, Tennessee, and the debate was pitched upon a higher intellectual plane and conducted in a more gentlemanly manner. Debated in the controlling synods in 1884, the question was decided by the Board's action in 1884 in declaring Dr. Woodrow removed from his professorship. The justice of this action was appealed in 1885 and the debate dragged on in various ways, attracting great popular attention and hurting the Seminary. Bethel Presbytery in 1884 sent up to the synod an overture introduced by R. A. Webb, '80, stating: "It having come to our knowledge that the doctrine of the probable evolution of man's body from the lower animals has been or is to be not only maintained but taught in the Columbia Theological Seminary, and that the Board of Directors at a recent meeting, without recognizing this fact and expressing its nonconcurrence in the doctrine, took no steps looking to the prevention of such instruction; Bethel Presbytery does hereby respectfully overture the Synod . . . to take such steps as shall prevent the teaching of this hypothesis; not only because it is yet but an hypothesis, and because many view with great alarm the teaching and prevalence of an idea, which, even under careful definitions and much limitation, is regarded by them as tending to undermine the foundation of our precious faith, but be-

²⁵F. D. Jones and W. H. Mills, *op. cit.*, p. 167.

²⁶*Ibid.*, p. 168.

cause the teaching in our beloved Seminary is its practical endorsement . . . by the Synods controlling it."²⁷

Made the tug-of-war between the factions, the Seminary suffered loss of financial support and student patronage. The result was the reclosing of the school in 1886 until 1887. The Board took action: "That in view of the present incomplete equipment of the institution, the Board does recommend that . . . defer the resumption of the exercises of this institution until the third Monday in September, 1887."²⁸

At the appointed time fourteen students were matriculated for the reopening in 1887. The Synod of South Carolina in 1886 had appointed Dr. Girardeau and Dr. George Summey a committee to revise the constitution of the Seminary.²⁹ The faculty consisted at this time of Drs. Girardeau, Hersman and Tadlock. An era of quiet and steady recuperation began; and while the attendance was not large, a steady stream of select young men went out into the ministry having been taught by capable and godly men.

The Synod of South Carolina in 1887 took action opposing a suggestion to remove the Seminary to Atlanta, Georgia.³⁰ Twenty-two students were reported to synod in 1889, with Drs. Girardeau, Tadlock, Beattie, and McPheeters upon the faculty.³¹ In 1890 Dr. J. B. Shearer visited and placed before the synods a plan for the establishment of a university by the Synods of North Carolina, South Carolina, Georgia, and Florida. There is no other reference to this project. The revised constitution of the Seminary was adopted in 1890.³² It was reported to synod in 1891 that the Seminary had \$235,900 invested, yielding an income of about \$13,000 per year. All serious trouble had disappeared. The title of the fifth professorship was suggested as Professor of Pastoral Theology and Sacred Rhetoric and Instructor in the English Bible.³³ Forty-five students were enrolled.³⁴ In 1895 a committee of conference was appointed by the South Carolina Synod, without com-

²⁷F. D. Jones and W. H. Mills, *op. cit.*, p. 220.

²⁸*Ibid.*, p. 425.

²⁹*Ibid.*, p. 232.

³⁰*Ibid.*, p. 233.

³¹*Ibid.*, p. 233.

³²*Ibid.*, p. 235, 236.

³³*Ibid.*, p. 281.

³⁴*Ibid.*, p. 283.

mitting itself, to consider a proposal from the Synod of Georgia to relocate the Seminary and combine with the theological department of Southwestern.³⁵ In 1896 the committee reported that no call for a conference had been received. Dr. W. M. McPheeters and Dr. J. H. Thornwell, '74, were appointed to visit the associated synods in reference to the needs of Columbia Seminary.³⁶ In 1900 Dr. D. J. Brimm brought before his presbytery a paper expressing his belief in miracles of healing in the present day. Presbytery commended him for his frankness but disapproved of the doctrine he held. Testimony to Dr. Brimm's faithfulness and efficiency as a teacher was recorded. To avoid any criticism of the Seminary, Dr. Brimm unselfishly resigned.³⁷

In 1900 the Board reported need of larger funds. The Seminary must either be closed or \$2,000 per year additional must be provided to meet the deficit.³⁸ But the Twentieth Century Fund changed deficits to balances in a few years. The Assembly of 1900 proposed to raise \$1,000,000 for the educational institutions of the church. The goal for Columbia Seminary was set at \$100,000 increase in endowment.³⁹

On this fund reports showed \$6,220.58 raised in 1901; \$18,438.14 in 1902; \$2,922.45 in 1903; \$2,029.17 in 1904; \$1,838.99 in 1905; \$1,268.31 in 1906; and \$1,434.00 in 1907.

Again in 1903 a plan for a union of Southwestern's theological department and Columbia Seminary in Atlanta, Georgia, was proposed. Conference committees were appointed. In 1901 a motion by Dr. James Woodrow that the Seminary be not removed from Columbia had unanimously carried. In 1904 the South Carolina Synod voted 96 to 52 for the removal to Atlanta, and two directors for the proposed consolidation were appointed.⁴⁰ The plan failed to materialize.

In 1910 the office of president of the Seminary was created, to take the place of the chairman of the faculty. Dr. A. M. Fraser, '80, was called to the position but declined. Dr. Thornton Whaling, '83,

³⁵F. D. Jones and W. H. Mills, *op. cit.*, p. 285.

³⁶*Ibid.*, p. 186.

³⁷*Ibid.*, p. 257-262.

³⁸*Ibid.*, p. 426.

³⁹*Ibid.*, p. 297.

⁴⁰*Ibid.*, p. 426.

was called. Under his direction a new impetus was given the Seminary.

In 1919 the Million Dollar Campaign was launched, to raise that sum in South Carolina for the Presbyterian educational institutions. The Seminary was to receive \$125,000 of this. In 1921 it was reported that \$1,162,692.82 was subscribed to the Million Dollar Campaign. By 1925 not quite one fourth of these pledges had been paid.⁴¹ Under Dr. Whaling's administration the dining hall had been enlarged and improved.

The Seminary library continued to increase. Besides the Smyth Library, there were added the personal libraries of Rev. John Douglas, Dr. George Howe, Dr. S. Beach Jones, Dr. S. M. Smith, and Dr. J. W. Flinn.

Columbia's Contribution to Church Extension and Evangelism

One of the most outstanding examples of church extension was the work accomplished under the guidance of Dr. J. B. Mack, '61, who acted as synodical evangelist for Georgia. In his report of 1898 Dr. Mack said: "Since coming to this Synod in the Fall of 1890, it has been my privilege to participate in the organization or reorganization of forty-four churches. Of these, two have been dissolved; one is in another Synod; and one composed mainly of Northern emigrants, has preferred to be with a Northern Church; of the remaining forty (or about one-fifth of the churches upon the roll of the Synod) thirty-two have houses of worship; five are either building, or have secured desirable lots, and only three as yet have taken no definite steps in securing a house. These results show what might have been accomplished if Synod had put three or four men in the field and continuously kept them there."⁴²

Another illustration of Columbia's contribution to church extension is the work of Dr. R. P. Smith, '76, in Asheville Presbytery.⁴³ Having served as president of Presbyterian College, Clinton, S. C., he became pastor at Gastonia, North Carolina, in 1893. In 1897 he

⁴¹F. D. Jones and W. H. Mills, *op. cit.*, p. 305-306.

⁴²Minutes of Synod, quoted by James Stacy, *op. cit.*, p. 260.

⁴³Walter L. Lingle, *Christian Observer*, Feb. 19, 1936, p. 4. D. I. Craig, *A History of the Development of the Presbyterian Church in North Carolina*, p. 90.

became evangelist of Mecklenburg Presbytery, and later when Asheville Presbytery was set up he continued as superintendent. He was also superintendent of Synodical Home Missions. "He organized churches and schools, fostered them with his personal care, and found preachers and teachers to take charge of them." He was the leader in founding Mountain Orphanage, near Black Mountain, North Carolina, which opened January 4, 1904; and he took part in the establishing of Maxwell Farm School for Boys. From 1897 to 1931 the Asheville Presbytery increased from one self-supporting church to eleven, and the mission churches grew in membership from 853 to 4,500. Some 2,500 young people were trained in mission schools. According to his reports Dr. Smith traveled 282,000 miles through the mountains of North Carolina. He labored until his death February 4, 1936.⁴⁴

The information that is available about the contribution of alumni from this period has come largely in response to personal letters. No doubt many notable contributions to church extension, thought, and education are omitted.

G. G. Woodbridge, '83, was pastor at Russellville, Arkansas, 1898-1900, and Black Rock, 1901 forward. Malcolm Black, '84, served Sylvania, Arkansas, 1896-1899. J. R. Howerton, D.D., '85, was pastor at Little Rock, 1889-1894. His work in securing Montreat and in education is mentioned elsewhere in this chapter. J. C. Williams, '85, served Arkadelphia, Arkansas, 1886-1891; Malvern, 1892-1895; and Junction City, 1896.

William Henry White, B.D., '86, served Greenville, Hayneville, and Sandy Ridge, South Carolina, 1886; Troy Alabama, 1887; Marion, Alabama, 1891-1900; Lockhart and Mt. Tabor, South Carolina, 1900-1906; Richmond, Pleasant Hill, and Berlin, Alabama, 1906-1907; Cuba and Oxford, Alabama, 1907-1916; Clanton, Tuskegee, and Woodland, Alabama, 1917-1922; and Calebee, Alabama, 1921. He was the editor of a county newspaper for three years.

John C. Williams, M.A., D.D., '86, served Arkadelphia, Arkansas, 1885-1892; Malvern, 1893-1905; Junction City, El Dorado, and Scotland, 1905-1906; DeQueen, 1906-1913; Prescott, 1913-1926; and Washington, Columbus, and Nashville,

⁴⁴R. P. Smith, D.D., *Experiences in Mountain Mission Work*, p. 118.

Arkansas, 1926 to the present. He was moderator of the Synod of Arkansas in 1894 and in 1913, and is the author of several pamphlets.

Of the class of 1889, R. M. Latimer, a lineal descendant of Francis Makemie, served as pastor in North Carolina, Tennessee, South Carolina, and Virginia. S. J. Cartledge, D.D., was pastor of four churches before he entered the present pastorate in Athens, Georgia, where he has served twenty-five years.

Thomas S. Clyce, D.D., LL.D., '90, served as pastor, as president of Jackson Agricultural College, 1896-1900, and of Austin College, 1900-1930. At the observance of his silver anniversary as president, it was noted the school had developed under his administration from one to five permanent buildings, assets from \$100,000 to \$750,000, and attendance from 104 to 425. He was moderator of the Assembly in 1912.⁴⁵

John P. Anderson, M.A., B.D., D.D., '90, served as pastor in Georgia, Alabama, and North Carolina. He was commissioner to six General Assemblies. Henry W. Burwell, D.D., '90, served as pastor in South Carolina, Florida, and Texas. He was an evangelist in Texas. J. F. Jacobs, D.D., '91, was connected with Presbyterian College for a time, and later edited the *Southern Presbyterian*. He built up Jacobs and Company, a leading church-paper advertising agency, at Clinton, South Carolina. C. H. Maury, D.D., '91, served three years in Jasper, Alabama, at Tupelo, Mississippi, 1892-1893, and twenty-six years in Arkansas pastorates, dying in active service at Bastrop, Louisiana, January 13, 1928. T. F. Banks, '91, served as pastor in Arkansas and Mississippi until his health failed in 1914. Newton Smith, '92, writes: "In the twenty-eight churches to which I have preached the Lord has saved souls, and in the seven times I have moved I have not missed an appointment, not even a prayer meeting on that account. This is my longest pastorate and I have baptized about two hundred here." He attended four Assemblies and organized two churches. He wrote some tracts. C.O'N. Mardale, Ph.D., '92, has served pastorates in South Carolina, Georgia, Tennessee, has traveled in Europe and Asia, was delegate to the Jerusalem World Sunday-School Convention and Pan-Presbyterian Council, Liverpool. He was professor in the Presbyterian Bible

⁴⁵Mrs. G. T. Ralls, *Oklahoma Trails*, p. 145.

Training School, Nashville, Tennessee, 1909-1912. He has written several books and is an associate member of the Victoria Institute, Great Britain. W. S. Hamiter, B.D., B.Ph., '91, served Blacksburg, Seneca, Iva, Blackstock in South Carolina; Dallas and Pineville in North Carolina; and Richburg, South Carolina. He built a church building at Iva, and erected several manses.

In the class of '93, B. R. Anderson served in Georgia—a long and useful ministry. D. A. Blackburn served Huguenot Church, Charleston, for a time, and the Church of the Strangers in New York City for the balance of his ministry. Wm. States Jacobs, LL.D., Ph.D., D.D., became the pastor of the Houston, Texas, church when that church was the largest Presbyterian church in the South. G. T. Bourne, D.D., was a church organizer and builder, having some eight churches to his credit. He was commissioner to three Assemblies. The educational contribution of Richard O. Flinn, D.D., '94, has been mentioned.

The class of 1895 furnished George H. Cornelison, D.D., who took postgraduate work at McCormick Seminary and in Scotland. He was pastor at Malvern, Arkansas; Aiken, South Carolina; Concord, North Carolina; Nashville, Tennessee, and for fifteen years at the First Presbyterian Church, New Orleans. Alfred L. Patterson, D.D., is stated clerk of the Synod of Georgia and pastor in Savannah, Georgia. C. M. Richards, D.D., was long pastor at Davidson, North Carolina, and since 1926 has been professor of Bible at Davidson College. W. F. Hollingsworth, A.B., B.D., '93, served Mt. Zion Church in South Carolina, 1893-1895; studied in Edinburgh, 1895-1896; served Cartersville, Georgia, 1897; Brunswick, Georgia, 1898-1905; and Morganton, North Carolina, 1905-1911. He was president of Glade Valley High School, Grove Institute, Mitchell College, and Lucy Cobb Institute.

The class of 1896 produced LeRoy G. Henderson, D.D., a faithful and successful pastor in Americus and Griffin, Georgia; Knoxville, Tennessee; and long at Albany, Georgia. J. H. Henderlite, D.D., finished at Louisville Seminary. He has held important pastorates and is at present at Gastonia, North Carolina. Wm. M. Hunter served in the pastorate, and then in financial campaigns. He is located at Davidson, North Carolina, at present. R. G. Matheson, served in the pastorate in Virginia, North Carolina, and South Carolina in

such a way as to leave a deep impression. J. I. Norris occupied important pulpits in Arkansas.

From 1897 came Wm. Hayne Mills, A.B., B.D., D.D., who has been professor of rural sociology at Clemson College since 1918. He served in the American Expeditionary Forces in France and has done some writing. He was moderator of the Synod of South Carolina in 1936. Hugh R. Murchison has been mentioned under faculty. C. A. McPheeters, Ph.D., was president of Missouri Synodical College, 1906-1909, and is at present head of the department of Psychology in Westminster College, Fulton, Missouri. F. K. Sims, D.D., was pastor at Dalton, Georgia, and secretary of the Board of Columbia Seminary. James H. Taylor, D.D., has been pastor of Central Presbyterian Church, Washington, District of Columbia, since 1906 and was Woodrow Wilson's pastor. He has been delegate to the Pan-Presbyterian Council four times and has published some pamphlets.

David Johnson Blackwell, A.B., B.D., '98, was pastor at Smyrna, South Carolina; Dahlonega-Nacoochee, Jefferson-Commerce, Georgia; Eufaula, Alabama; Quincy, Florida; and Leaksville, North Carolina. He served as trustee upon several institutional boards and as Home Mission chairman of Athens Presbytery was a prime mover in establishing Nacoochee Institute. He built a church at Quincy, Florida, and organized and built a church at Havana, Florida.

The work of Melton Clark, D.D., '98, has been given under faculty. Frank E. Rogers labored in Alabama, building up weak churches and building churches. D. M. Douglas, M.A., D.D., '99, was pastor of Maryland Avenue Church, Baltimore. He became president of Presbyterian College, Clinton, South Carolina, in 1911. In 1926 he became president of the University of South Carolina, serving until his death in 1931. Francis W. Gregg, D.D., '99, has been at the First Presbyterian Church, Rock Hill, South Carolina since 1910. The manner in which he and Dr. Alexander Martin, '00, co-operated to provide a colony church in the city is unique and worthy of careful study. Four times he has been commissioner to the Assembly, and he has moderated the Synod of South Carolina. Joseph T. Dendy, '99, served Kershaw, South Carolina; Ebenezer, near Rock Hill, South Carolina; Belmont, North Carolina, and

Grover, North Carolina, accomplishing outstanding results. Robert P. Walker, D.D., '99, in 1903 went to Oklahoma where in six years he led in building four churches and one manse. He has served effectively in Texas, Tennessee, South Carolina, Georgia, and is now pastor at Waynesville, North Carolina.

From the class of 1900, Frank D. Jones, D.D., after a pastorate at Clinton, South Carolina, became connected with the faculty of Presbyterian College, where he has since served. Henry Lewis Paisley, D.D., '00, had done outstanding work in Arkansas, serving Mt. Holly, Scotland, Hamburg, and San Marcos and Gatesville in Texas. He served Fayetteville and Prairie Grove, Arkansas, and has been commissioner to six Assemblies and moderator of the Synod of Arkansas. Frank H. Wardlaw served effectively in the pastorate until his recent death in South Carolina. Hart Maxcy Smith, D.D., has served in the China mission since 1901. W. F. Harris has built or remodeled six churches or manses in Alabama and Florida. J. K. Roberts, '01, has been effective as an evangelist and superintendent of missions. A. E. Miller, '02, returned to his home State, Arkansas, and has labored there and in New Mexico and Texas. He has built several churches. J. P. Marion, D.D., '03, served Sumter, South Carolina, seventeen years and Greenwood, Mississippi, for the past thirteen years. Bunyan McLeod, '03, was pastor at Lexington, Kentucky. Paul S. Rhodes, '03, writes, "There has been nothing out of the ordinary in my work as pastor. Have simply tried to be faithful, having no ambition save to preach the gospel as best I could and do the will of my Lord in all my work. I shall never fail to feel a deep gratitude to old Columbia Seminary for the high type of instruction and preparation I received there."

F. A. Bradshaw, '04, after fourteen years in Tennessee, Alabama, Missouri, and Arkansas, went into the Young Men's Christian Association in 1918. At Camp Bontanezou, near Brest, fourteen months, and at Warsaw, Poland, seven months, and at London for six months, he returned and began work in the pastorate at Bentonville, Arkansas, in 1921, where he continues to serve. J. B. Branch, '04, served as vice-president at Thornwell Orphanage and later as superintendent of De La Howe Institute in South Carolina.

From the class of 1905 came C. P. Coble who founded the Effingham Church in South Carolina, and served Vineville Church,

Macon, Georgia, and at High Point, North Carolina, built up a large church membership and erected one of the most beautiful church plants in the Southland. Geo. O. Griffin died of influenza in World War service. J. E. Hannah has been pastor at Newnan, Georgia, since 1906. Carl Wilson McCully, B.D., '05, served Camden, Alabama; Central Steele Creek, North Carolina; and Sharon, South Carolina. A. Linton Johnson, B.D., has served at Beckley, West Virginia; Madison, Georgia; as associate at the First Presbyterian Church, Atlanta, Georgia; Rock Springs Church, Atlanta, Georgia; at Blackshear, Georgia, for seventeen years. He was with the Y. M. C. A. in France. T. E. Simpson, D.D., was editor for a time of *Interchurch*, a religious paper. He is now pastor at Darlington, South Carolina. Thomas Hugh Spence, A.B., B.D., served Cleveland, Unity, Smithfield, Rocky River and Patterson churches in North Carolina. J. E. Ward and A. E. Spencer have done effective work in the pastorate. E. D. Kerr, D.D., '07, is upon the Columbia Seminary faculty at present, and R. T. Gillespie, D.D., '08, was president.

A group of pastors came from the class of 1909. T. D. Bateman is at Columbus, Mississippi, J. E. Coker, D.D., at Aberdeen, Mississippi, G. M. Hollingsworth, Augusta, Kentucky, J. E. Wallace, D.D., Oxford, Mississippi, and G. M. Wilcox, D.D., is in Macon, Georgia. S. H. Hay, D.D., '10, is now at Morristown, Tennessee. He has written several pamphlets. L. T. Wilds, A.B., B.D., D.D., '11, was in the first class to receive an earned D.D. degree from Union Theological Seminary, Virginia, in 1920. Pastorates have been at Plant City, Florida; Highlands Church, Fayetteville, North Carolina; Lexington and Hendersonville, North Carolina. He has published leaflets. T. W. Griffiths, '11, was Regional Executive of the Boy Scouts, and is now director of Camp Rio Media for Boys, near Kerrville, Texas. Will J. Roach, B.S., '11, served Glenn Springs, South Carolina; Gastonia, North Carolina; and Lowell, North Carolina. Wiley Rankin Pritchett, A.B., B.D., '11, served Ridgeway, Indiantown, and Olanta churches in South Carolina. He organized and built a church at Mouzon, South Carolina.

J. A. McMurray, '12, was stated clerk of the Synod of Florida from 1930-1935. He has been pastor at Ocala, Florida, since 1926. F. D. Vaughn, '12, served pastorates in South Carolina and

became a chaplain in the World War, dying in one of the camps. John McSween, D.D., '13, served as president of Presbyterian College and is now pastor at Chester, South Carolina. F. Ray Ridgle, A.B., B.D., '13, is pastor at Shandon, Columbia, South Carolina.

John Richards Hay, A.B., B.D., '14, served Wedgefield, South Carolina; Brevard, North Carolina; Clover, South Carolina; and Hickory, North Carolina. He is president of the Board of Regents of Barium Springs Presbyterian Orphans' Home. His two grandfathers, S. H. Hay and J. G. Richards, graduated at Columbia Seminary as did his two brothers, S. H. and F. J. Hay, Jr. Three uncles, T. P. and S. H. Hay and C. M. Richards, are Columbia alumni, as was his grandfather's brother, Charles M. Richards. Several cousins are alumni, S. B. Hay, T. B. Hay, J. McDowell Richards, and J. E. Richards. T. A. Beckett, A.B., B.D., '15, has been pastor at John's Island for some years. Bruce Bridwell Shankel, A.B., B.D., '15, served Indian Trail, Monroe, and Lenoir, North Carolina. Y. P. Scruggs, A.B., B.D., '15, served Washington and Hamburg in Arkansas; Belmont Church, Roanoke, Virginia; Callaway, Virginia; and as principal of Shooting Creek Mission School and pastor of a mission. John Frank Ligon, A.B., M.A., B.D., '15, served Woodruff, Moore, Roebuck, Mount Calvary, and Reidville in South Carolina; Hendersonville and Tenth Avenue, Charlotte, North Carolina; and Columbia, Tennessee. In 1928 he was professor of Religious Education at Queens College. Robert Franklin Clayman, A.B., M.A., B.D., '15, served Lawson, Missouri; Bartow, Florida; Demopolis, Alabama; Capitol View, Atlanta; and Elizabethtown, Kentucky. Articles have appeared in the *Christian Observer* and *Expositor*. John William Stork, A.B., B.D., D.D., '15, has served Clayton, Alabama; Chinquapin, North Carolina; and Mt. Gilead, North Carolina. He has built two brick church buildings and built up a membership at his present field from 165 to 525. H. C. Carmichael, B.S., M.A., B.D., '15, served Marengo County, Alabama; Piedmont and Elmira at Burlington, North Carolina; Williams Memorial, at Charlotte; Unionville, North Carolina; Cleveland; Greensboro Methodist Protestant Church; and Bethlehem Group at Unionville, North Carolina.

C. Darby Fulton, A.B., M.A., B.D., S.T.D., D.D., '15, has

been mentioned as a missionary and Secretary of the Executive Committee of Foreign Missions. J. M. Lemmon, A.B., B.D., '15, is pastor at Rowland, N. C. J. Sprole Lyons, Jr., A.B., B.D., '15, served in the World War as chaplain and later upon the lecture platform. G. A. Nickles, A.B., B.D., D.D., '16, has recently been moderator of the Synod of South Carolina. His present pastorate is in Charleston, South Carolina. Before that he served Black Mountain, North Carolina; as assistant at Greenville, South Carolina; and as chaplain in the World War.

J. W. Currie, M.A., B.D., '17, taught at Hampden-Sydney, Texas Presbyterian College, and Mississippi State Teachers' College. Alton Riley Cates, '17, has given his life to the home-mission field, being at present in Mobile Presbytery. James Samuel Garner, A.B., M.A., B.D., '16, served Mullins, South Carolina; Mebane North Carolina; and Bennettsville, South Carolina. P. W. DuBose, D.D., '17, organized the church at Williston, South Carolina. He served Arcadia, Florida; Westminster Church in Miami; as president of Palmer College in Florida; and in 1934 established a high school for missionaries' children in Columbia, South Carolina. In 1935 he moved the Hampden DuBose Academy to Orlando, Florida, where it continues. F. M. Grissett, '17, sailed for Africa July 1, 1920, and has continued to serve there. S. Browne Hoyt, '17, has recently led in erecting a new Sunday-school building at Gilwood Church, Concord, North Carolina. W. S. Hutchison, '17, says: "No part of American life has changed more rapidly than here in Western North Carolina. And now the Tennessee Valley Authority is to carry the change a great deal farther. From the backwoods to the best in American rural life we are to go within the compass of a single generation. I am trying to strengthen my people's spiritual foundations, to interpret the new life, and to aid them in making the profound readjustments which they must make." J. S. Land, D.D., '17, was ordained pastor St. Charles Avenue Branch of the First Presbyterian Church, New Orleans, and has led in the erection of a handsome edifice and built up a membership of 663. Neil McInnis, '17, organized Community and Fairview Churches in Granville Presbytery. W. T. Riviere, A.B., M.A., B.D., D.D., '17, served in a machine gun company in France, the land of his forefathers. He received a degree from the University of Bordeaux,

Faculte des Lettres, Diplome d'Etudes Superieures de Philosophie. Washington and Lee University granted the D.D. degree. He was professor of Bible at the University of South Carolina for a year. From the pastorate at Cleburne, Texas, he moved to Victoria, one of the oldest churches in Texas. He has been in demand as a lecturer and has published many articles. George Hampton Rector, A.B., B.D., '17, transferred to Union Seminary. He served churches in West Virginia. E. M. Shepard, '17, is pastor at Batesville, Mississippi. Howard D. Smith, '17, died in 1921 while pastor at Mission, Texas. J. O. Van Meter, '17, is president of Lee Junior College at Jackson, Kentucky. It has grown greatly under his supervision. W. G. Harry, '17, served Manchester, Georgia; Lakeview and Palmer Park churches, New Orleans; Carrollton, Louisiana; and Newton, North Carolina. Daniel Iverson, '18, has built a great church in Miami, Florida, beginning the work himself. A. H. Key, '19, has been in considerable demand as an evangelist. L. D. King, '19, served McDonough, Georgia. He died some time ago. John Rupert McGregor, Th.D., '19, pastor at Burlington, North Carolina, is director of Synod's Young People's Conference at Davidson College. Irby D. Terrell, A.B., M.A., B.D., Th.M., '19, served as assistant pastor, First Church, Norfolk, Virginia; pastor Ocean View Church; stated supply, Kinston, North Carolina; pastor Buena Vista, Virginia. John W. Davis, A.B., B.D., '20, has been pastor of historic Williamsburg Church, Kingstree, South Carolina, since graduation. Other members of these classes are mentioned under faculty or elsewhere.

Education

Winthrop College, the South Carolina College for Women, from which 40,000 young women have already graduated, had its birth in the little Columbia Seminary Chapel. A Presbyterian and an elder in the church for many years, Dr. David Bancroft Johnson organized the city school system in Columbia in 1883 and became first superintendent of schools. Needing trained teachers, he determined to open a training school in Columbia. He paid his way to Boston and induced the Peabody Board to give him \$1,500, later increased by another \$2,500. The Seminary was closed at the time due to the evolution controversy. On November 15, 1886,

nineteen students enrolled in the Winthrop Training School conducted in the little chapel that had been built a stable.

Many years on Founders' Day the senior class has come from Rock Hill to visit the chapel. In 1925 the Winthrop Alumnae Association petitioned the Board of the Seminary to allow them to remove the chapel, after Columbia Seminary was moved, and to erect it, probably over the grave of David B. Johnson, on the Winthrop Campus. On May 7, 1936, the Board of Directors officially presented the old chapel building to Winthrop College for re-erection upon its campus in connection with the celebration of the semi-centennial of the founding in the fall of 1936. A condition of the gift is that a memorial tablet shall set forth the relation to Columbia Seminary and such historical facts as the Seminary faculty shall ask to have inscribed.⁴⁶

Chicora College was organized in the First Presbyterian Church, Greenville, South Carolina, on Aug. 12, 1893. Dr. T. M. McConnell, '75, was pastor. The school became the property of the presbyteries in 1907, and in 1915 was moved to Columbia. In 1930 it was combined with Queens College at Charlotte, North Carolina. Dr. S. C. Byrd, '92, was president during most of its separate existence.

Presbyterian high schools were organized extensively about the beginning of the century. The Rev. George Blackburn, '86, organized one in Columbia that flourished for a time; and the Rev. Melton Clark, '98, organized one in Florence, South Carolina.

Dr. Richard O. Flinn, '94, organized North Avenue Presbyterian Church, Atlanta, in 1899, and out of that church grew the organization of the North Avenue Girls' School. He has been very prominent in all departments of church work.

In 1888 the Synod of North Carolina appointed Dr. Jethro Rumple, '57, chairman of a commission to formulate plans for the establishment and conduct of Synod's Orphan Home. The resolution calling for the appointment of the commission had been introduced by Dr. W. E. McIlwain, '75, who later established two scholarships of \$1,000 each in the orphanage. Dr. Rumple was the first president of the Board of Regents appointed in 1889. The synod

⁴⁶Leila A. Russell, Alumnae Executive Secretary, Winthrop College, in letter to writer, February 10, 1936.

took over a work previously conducted in Charlotte. "For fifteen years the management of this institution was the burden of the great heart of Dr. Rumble, and to this work he gave his best thought, his wise counsel, his noble efforts, and its success was the joy of the closing years of his life. The institution is at present located at Barium Springs, and provides a Christian home and educational training for over three hundred children.⁴⁷ R. William Boyd, M.A., B.D., '77, was the first superintendent of this work.

As Secretary of Home Missions, J. N. Craig, D.D., '59, sponsored the school at Goodland, Oklahoma, in 1894, which later became Goodland Indian Orphanage.⁴⁸ William States Jacobs, '93, while pastor at Columbus, Mississippi, established Palmer Orphanage in 1898. It is now the synodical home of Mississippi and Louisiana.

Southwestern Presbyterian Home and School for Orphans began in Dallas in 1903. Dr. J. O. Reavis, faculty of 1913-1920, when pastor at Dallas, was called by a dying mother and asked to care for her four little children. She remarked, "The Presbyterians have no orphans' home in this section." He assured the dying mother that her little ones would have Christian care and training. He and the women of the church rented a cottage, employed a matron, and soon were caring for several other children also. Synod decided to establish an Orphanage in 1903 and appointed Dr. Reavis chairman of the committee. He selected a site at Files Valley, and twelve children were moved there May 1, 1906.⁴⁹

Joseph H. Lumpkin, D.D., '86, served as Secretary of the Assembly's Executive Committee of Education for the Ministry from 1897 to 1904.⁵⁰

T. D. Witherspoon, D.D., LL.D., '59, was the first professor in Louisville Theological Seminary at its founding in 1893, and served until his death in 1898.⁵¹

Edwin Muller, D.D., '84, became associate professor of Church History in 1893, and two years later full professor at Louisville

⁴⁷D. I. Craig, *A History of the Development of the Presbyterian Church in North Carolina*, p. 113.

⁴⁸Mrs. G. T. Ralls, *Oklahoma Trails*, p. 126.

⁴⁹W. S. Red, *A History of the Presbyterian Church in Texas*, p. 336, and Mrs. G. T. Ralls, *op. cit.*, p. 158.

⁵⁰S. M. Tenney, *Souvenir of the General Assembly*, 1924, p. 183.

⁵¹I. S. McElroy, *The Louisville Presbyterian Seminary* (1929), p. 91.

Presbyterian Theological Seminary. J. R. Howerton, D.D., '85, was at Stillman Institute for colored ministers for a time as professor, later teaching philosophy at Washington and Lee University.

The income from the Smyth Lectureship was allowed to accumulate with the principal until 1911. Lectures have been given since then in the period we are treating as follows:

- 1911 Francis Ladley Patton, D.D., LL.D.,
The Theistic View of the World.
- 1912 Casper Rene Gregory, D.D., LL.D.,
Theological Movements in Germany During Nineteenth Century.
- 1913 Robert E. Speer, LL.D.,
Some Missionary Problems Illustrated in the Lives of Great Missionary Leaders.
- 1914 Robert A. Webb, D.D., LL.D.
The Doctrine of the Christian Hope.
- 1915 William Hoge Marquess, D.D., LL.D.,
The Period from Abraham to Joshua as Illustrated by the Results of Archaeological Discovery.
- 1916 J. Campbell White, M.A., LL.D.,
Missions and Leadership.
- 1917 W. S. Plumer Bryan, D.D.,
The Grace of God.
- 1918 Benjamin B. Warfield, D.D., LL.D.,
Counterfeit Miracles.
- 1919 Francis Ladley Patton, D.D., LL.D.
Christianity and the Modern Man.
- 1920 A. H. McKinney, D.D.,
Guiding Girls to Christian Womanhood.

Foreign Missions

Robert Eugenius McAlpine, A.B., B.D., '85, was appointed to the Japanese Mission in the spring of 1884. He opened our Japanese Mission. After forty-eight years of service he retired in 1932. During five furloughs he visited churches all over the Assembly, and

since retirement has supplied, for six months each, Elkins, North Carolina, and Winston-Salem mission, North Carolina. He has one son and two daughters who are now missionaries of our Church in Japan and China, and three other daughters who have married missionaries of other denominations in Japan. Other missionaries in this period are:

Walter E. Shive, '84, Mexico.
S. R. Hope, '85, Japan.
S. P. Fulton, '87, Japan.
W. G. White, '91, China.
H. S. Allyn, '93, Brazil.
Alexander Waite, '99, Siam.
James Waite, '99, Siam.
J. T. Butler, '00, Central America.
Khoshaba Shimmon, '00, Persia.
H. Maxcy Smith, '00, China.
L. O. McCutchen, '01, Korea.
P. C. DuBose, '05, China.
R. D. Daffin, '06, Brazil.
John McEachern, '11, Korea.
S. H. Wilds, '12, Congo Belge, Africa.
W. P. Mills, '12, Y. M. C. A., China.
C. Darby Fulton, '15, Japan.
J. N. Montgomery, '16, China.
H. L. Reaves, '16, China.
F. Mc. Grissett, '17, Cameroun, W. Africa.
A. L. Davis, '18, Brazil.
D. A. Swicord, '18, Korea.
Hoyt Miller, Special '19, Congo Belge, Africa.
Geo. Hudson, '23, China.
W. G. Neville, '23, Brazil.
C. Reece Jenkins, '23, Japan.
V. A. Crawford, '25, Japan.
Walter S. Swetnam, '25, Brazil.
J. Knox Johnston, '28, Brazil.
H. H. Bryan, '29, Japan.
W. A. Linton, '30, Korea.

Dr. J. O. Reavis, of the Seminary faculty, returned to a field secretaryship for the Executive Committee of Foreign Missions in 1920 and continues to serve in that capacity. Charles Darby Fulton, A.B., M.A., B.D., S.T.D., D.D., '15, was recalled from Japan in 1925 to become field secretary of the same committee, and since 1932 has been executive secretary. S. P. Fulton, A.B., B.D., D.D., '87, took two years at Columbia and graduated at Union Seminary. He has long been president of the theological seminary in Japan and has been characterized as one of the great missionary statesmen of our day. He was a teacher of the famous Kagawa.

Problems of the Day

The evolution controversy had considerable effect upon Columbia Seminary, because the faculty of Columbia Seminary divided upon the issue and took the leading parts in the long-drawn-out and blighting debate. The Seminary was closed temporarily; and it was years before the institution recovered from the contention. It would be naïve to consider this controversy an academic debate upon the evolutionary theory. There were other factors in the controversy and in the result. Temperamental differences in the faculty should be considered. Dr. John L. Girardeau was a man of sweeping intellect and strong emotional drive. He was an orator who carried his hearers along, entranced. Dr. James Woodrow was a man of exact and detailed thinking, with emotions disciplined and always subjected to intellect. He was accustomed to careful planning and efficient practical procedure. He moved men by calm reasoning and intellectual depth and clarity. Dr. Girardeau's avocation was poetry. Dr. Woodrow's was chemistry. With the passing of Dr. Howe, these two men came into leadership of the affairs of the Seminary. They might have proved a wonderful balance each to the other, but instead of being drawn closer together, they were pulled apart. Dr. Woodrow became more and more engaged in secular affairs, in editing the church papers, and at the University. Dr. Girardeau helped organize a mission Sunday school which grew into Arsenal Hill Church, of which he became first pastor. This

⁵²W. C. Robinson, *op. cit.*, p. 141.

church received the stamp of Dr. Girardeau's strong Calvinism and strict ideas of church discipline. No musical instrument was allowed in the worship, and members who worked on Sunday were not desired. A wonderfully pure and devout way of life was developed within the clearly drawn doctrinal and ethical bounds. The two sincere and great Christian men were developing along diverse lines. In the General Assembly of 1880 in Charleston, South Carolina, the two were upon opposite sides in the debate upon *in thesi* deliverances. Dr. Girardeau is reported to have held the Assembly with transfixed attention and admiration for over two hours with logic set on fire. Dr. Woodrow and Dr. H. M. Smith spoke as long with simplicity and clearness.⁵³ Dr. Adger wrote a summary and compromise, which was presented by Dr. Woodrow, seconded by Dr. Girardeau, and adopted.

The discussion of Darwin's theory brought the subject of evolution much to the fore. It was popularly connected with a naturalistic philosophy that ignored final causes. Therefore, many preachers delivered an undiscerning broadside against naturalistic philosophy and labeled the object of their attack "Evolution."

It was seen as conflicting with the concept of inspiration. On May 9, 1883, Dr. Girardeau said before the alumni, "May the day never come when that fundamental truth shall be shaken in this institution. Better would it be that its invested funds should be withered up, its doors be bolted, and that the youthful seekers of truth should repair for instruction to the pastors of Christ's flock who remain faithful to his word."⁵⁴

That same May the Board adopted a resolution, introduced by Dr. J. B. Mack, requesting Dr. James Woodrow to write out fully and publish his views as taught in the institution regarding evolution. Dr. Woodrow delivered an address before the Alumni Association in May, 1884, upon the subject, and submitted a copy to the Board. There was no special opposition to the address, and Dr. Girardeau expressed himself as doubting that it would provoke much public discussion.⁵⁵ The Board resolved: "Second, that in the

⁵³George A. Blackburn, *op. cit.*, pp. 223-225.

⁵⁴Semi-Centennial Volume, *op. cit.*, p. 408.

⁵⁵Marion W. Woodrow, *op. cit.*, p. 64.

judgment of this Board, the relations subsisting between the teaching of Scripture and the teachings of Natural Science are plainly, correctly, and satisfactorily set forth in said address.

"Third, that while the Board is not prepared to concur in the view expressed by Dr. Woodrow as to the probable creation of Adam's body, yet in the judgment of this Board there is nothing in the doctrine of Evolution, as defined and limited by him, which is inconsistent with perfect soundness in the faith."⁵⁶

Our limitations of space will not allow a full discussion of the controversy. There is a large literature upon the subject.⁵⁷ There was adverse criticism of Dr. Woodrow throughout the church, as well as some commendation. Dr. Woodrow complained that he was classed among the "disciples of Darwin," which he denied.⁵⁸ Dr. J. B. Mack states that he came to agree with Dr. W. E. Boggs that Dr. Woodrow's chair was not of much help to the Seminary. Discussing the matter, it was agreed that Dr. Boggs should personally approach Dr. Woodrow upon the subject of his resignation. Dr. Woodrow would not take the suggestion and offer his resignation. Did he believe he would be surrendering under fire? On June 19, 1884, he had written in his paper in answer to discussion in other papers, "We have the best reason to know that the Perkins Professor regards his teaching on the subject of Evolution as never so remotely contradictory of any truth in God's word, in the accuracy of every syllable of which he believes with all his heart."⁵⁹ Did he believe he was merely the object of personal dislike on the part of some? In 1871 he had asked the Assembly to vindicate his conduct of the treasurership of the Foreign Mission Committee against derogatory remarks published in several church papers under different *noms de plume* by one who had been a candidate for the

⁵⁶Quoted by F. D. Jones and W. H. Mills, *op. cit.*, p. 169.

⁵⁷The literature includes: *Evolution*, the pamphlet in which the address was published, James Woodrow, Presbyterian Publishing House, Columbia, S. C. (1884.)

Dr. James Woodrow as Seen by His Friends, collected by Marion W. Woodrow, *op. cit.*

J. B. Adger, *My Life and Times*, *op. cit.*; George A. Blackburn, *op. cit.*; F. D. Jones and W. H. Mills, *op. cit.*, James Stacy, *op. cit.*, W. C. Robinson, *op. cit.* Minutes of presbyteries, synods and the General Assembly. S. L. Morris, *An Autobiography*.

⁵⁸Marion W. Woodrow, *op. cit.*, p. 676.

⁵⁹*Ibid.*, p. 656.

chair of Chemistry at South Carolina College, to which Dr. Woodrow had been elected. In an address before that Assembly he had exposed and severely reprimanded his critic, no doubt creating enemies among the friends of the critic. In the same article on June 19, 1884, he wrote, "No Presbyterian tribunal will listen to whisperers, backbiters, slanderers, who go about in the dark bringing accusations which they cannot prove."⁶⁰ One of those who led the Woodrow defense up to the Assembly, Dr. S. L. Morris, has written that the controversy "had its origin in the personal unpopularity of Dr. James Woodrow."⁶¹ Did he believe he must protect the church from a tendency toward error? In the *Review* for July, 1873, he had undertaken an "Examination of Certain Recent Assaults on Physical Science," stating: "Believing that Dr. D——'s views respecting physical science . . . are not only not true, but also dangerous, because certain to lead to the rejection of the Sacred Scriptures so far as he is here regarded as their true interpreter, the writer feels impelled to utter his dissent. To one who believes firmly in every word of the Bible as inspired by the Holy Ghost, as the writer does with all his heart, its truth is too precious to allow him to be indifferent to a professed defense of this truth which is based upon principles which must inevitably lead to its rejection."⁶²

Dr. Robert L. Dabney had been elected teacher of theology at Clarksville and Dr. Mack felt he would draw all the patronage from Columbia since Dr. Woodrow was in popular disfavor in the church at large.⁶³ The religious papers precipitated the controversy and virtually tried and condemned Dr. Woodrow without giving him a hearing before the church courts.⁶⁴

With this setting we can rapidly trace the development. The synods in 1884 gave much time to the debate of the reports of the committees on the Theological Seminary. After six days the Synod of South Carolina took action disapproving of the teaching of evolution in the Seminary "except in a purely expository manner without intention of inculcating its truth," and also expressed its "sincere affection for Dr. Woodrow's person, its appreciation of the

⁶⁰Marion W. Woodrow, *op. cit.*, pp. 548, 150.

⁶¹S. L. Morris, *An Autobiography*, p. 67.

⁶²*Ibid.*, p. 409, and W. C. Robinson, *op. cit.*, p. 179.

⁶³W. C. Robinson, *op. cit.*, p. 179.

⁶⁴S. L. Morris, *op. cit.*, p. 68.

purity of his Christian character, its admiration of his distinguished talents and scholarly attainments both in Theology and Science, and its high estimate of his past services.⁶⁵ The vote was 51 to 45. The Synod of Georgia adopted a majority report 60 to 21 that "the action of the board be disapproved" and "directs the board to take whatever steps may be necessary to prevent it," that is, the teaching of evolution in the Seminary.⁶⁶ The Synod of Alabama rejected a report simply disapproving the teaching of evolution except in an expository manner and adopted, 41 to 19, a report calling upon the Board to take steps to prevent such teaching. The Synod of South Georgia and Florida, 22 to 13, took similar action.⁶⁷ Other synods, not having any control of Columbia Seminary, expressed themselves concerning evolution. The Synods of Kentucky, Nashville, Memphis, Arkansas, and Texas all condemned the promulgation of the theory of evolution. The helpless professor had become the focus against which a widespread attack was being made upon naturalistic philosophy, conceived of as being implied in evolution. A called meeting of the Board was convened December 10, 1884, and requested Dr. Woodrow's resignation. He respectfully declined on the ground he was not guilty of teaching anything contrary to the creed of the church, and asked for a full trial. The Board held he had received a full hearing in person before three of the controlling synods and had his views disapproved. They, therefore, removed him as professor by a resolution. As soon as this action was taken, Dr. W. E. Boggs and Dr. C. R. Hemphill offered their resignations and they were accepted.

Dr. Woodrow gave notice of appeal to the synods from the action of the Board. He asked his own presbytery (Augusta) to try him for heresy, which they refused on the ground there were no charges and none to institute the process. Before the Synod of Georgia, in 1885, Dr. Woodrow came with an appeal against the action of the Board and a complaint against the action of Augusta Presbytery in refusing to try him. The synod approved the action of the Board 45 to 23. The synod sustained the complaint against the Presbytery of Augusta and returned the case to them. The

⁶⁵F. D. Jones and W. H. Mills, *op. cit.*, p. 175.

⁶⁶James Stacy, *op. cit.*, p. 220.

⁶⁷*Ibid.*, p. 224.

Synod of South Carolina disapproved the action of the Board, 79 to 62. The Synod of Alabama, 27 to 15, sustained the action of the Board. The Synod of South Georgia and Florida, 15 to 11, disapproved the action of the Board. The consolidated vote was 129 to 145 against Dr. Woodrow's removal. When the Board met in December, 1885, it passed a resolution stating their previous action had not been approved by a majority of the synods. Since such approval was necessary, according to section 2, article 11, of the constitution, to make the action final, "therefore,

Resolved 1. That the Board recognizes the said Professor James Woodrow as the lawful incumbent of the Perkins Professorship."

Dr. Woodrow replied to a question of the Board by stating his willingness to accord with the expressed wishes of the synods "by omitting Evolution from the subjects taught." He asked advice as to how this was to be done. The Board then sent a committee to ask for his resignation "to secure the best possible results in behalf of the Seminary." The request was refused. Since the constitution of the Seminary only allowed the Board to remove a professor for unfaithfulness or incompetency, the majority of the Board refused to remove him. They adjourned.

The General Assembly of 1886 took action in which it "does . . . earnestly recommend . . . to the Synods . . . to dismiss the Rev. James Woodrow." On Sept. 15, 1886, Dr. Woodrow asked permission from the Board to "abstain from teaching, for the present, I, during such time, relinquishing my salary." He had been tried by Augusta Presbytery the month previous and declared "Not guilty." The Board granted the request and took action closing the Seminary until September, 1887.

The discussion had by this time become so widespread in the church and secular papers that it was even causing bitterness. Two satires, *A Dream* and *The Modern Play of Julius Caesar*, were published by Dr. S. L. Morris, a Woodrow protagonist, but with the authorship concealed.⁶⁸ One editor had been charged with duplicity and falsehood and tried before presbytery. A paper signed by 104 ministers and elders even threatened division. Almost every church court had taken some action upon the matter. Even the Northern

⁶⁸S. L. Morris, *op. cit.*, p. 68.

Assembly had expressed itself. Dr. Girardeau had placed his resignation before the Board.

The synods met in 1886. The Synod of South Carolina wired Dr. Woodrow, asking for his resignation to the Board. He declined by wire. The synod then voted, 78 to 42, "that the Board be directed to remove him from office and declare the Professorship vacant." The three other synods took substantially the same action. The Board, in view of these actions, on December 8, 1886, asked again for Dr. Woodrow's resignation. Being refused, they, the Board, then took action removing him.⁶⁹ Dr. Morris was absent from the Board meeting because of the birth of a daughter at home. He named the child "Hattie Woodrow" in protest against the action taken.⁷⁰

The repercussions dragged on. The Augusta Presbytery trial was appealed to the Assembly of 1887. The Baltimore Assembly in 1888 did not sustain Dr. Woodrow's complaint. "Now, therefore, it is the judgment of this General Assembly, that Adam's body was directly fashioned by Almighty God, of the dust of the ground, without any natural animal parentage of any kind. The wisdom of God prompted Him to reveal the fact, while the inscrutable mode of his action therein He has not revealed." Living in Columbia and not serving his presbytery there, it was logical that Dr. Woodrow transfer to the local Charleston Presbytery. But when he applied, he was refused admission because of his disagreement with the majority in the presbytery upon many matters, and other reasons. South Carolina Presbytery received him. Dr. James Woodrow was never personally sentenced in any way by the church. He continued an honored member of the Synod of South Carolina, and was elected its moderator in 1901. Upon his death his family erected a church as a memorial.

One of his students, Dr. S. L. Morris, has recorded this tribute: "He was a universal genius; one of the greatest scholars the South ever produced. He taught me more than all the other professors combined, and so grounded me in the truth of the Bible that no power on earth can successfully assail my faith. Many a time have

⁶⁹James Stacy, *op. cit.*, p. 210 forward.

⁷⁰S. L. Morris, *op. cit.*, p. 69.

I heard him say, 'I fear God, and in fearing him I have nothing else to fear'."⁷¹

Social Service

The part taken by Dr. B. M. Palmer in the Anti-Lottery League, which helped destroy the Louisiana Lottery, is an illustration of the type of social service rendered by Columbia alumni. He opened the campaign in an address before a great assembly on June 25, 1891. Colonel Wm. Preston Johnston, son of Albert Sidney Johnston, introduced Dr. Palmer as "the first citizen of New Orleans." A Jewish rabbi said of this address: "I give you my word, sir, that night Dr. Palmer did not permit me to think for myself, nor to feel for myself, nor to will for myself, but picked me up and carried me whithersoever he would. It did not seem to me that it was Palmer who was speaking. He spoke as one inspired. It seemed to me that God Almighty was speaking through Palmer. He had filled him with His Spirit and Message as He filled the Hebrew prophets of old."

The next morning the same rabbi was in conversation with one who owned large stock in the lottery.

"You had better draw out of the lottery. It is doomed."

"Why do you think so, Rabbi?"

"Dr. Palmer has spoken."

"Ha, the speech of one parson cannot kill the lottery, we have the money."

"Your lottery is doomed, your holdings will soon be worthless chaff. Not one parson has spoken! Ten thousand parsons have spoken! Every man, woman, and child that heard that address last night is today a missionary against your lottery and its doom is as certain and as inexorable as death."

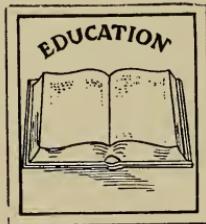
The event proved the end of the lottery.⁷²

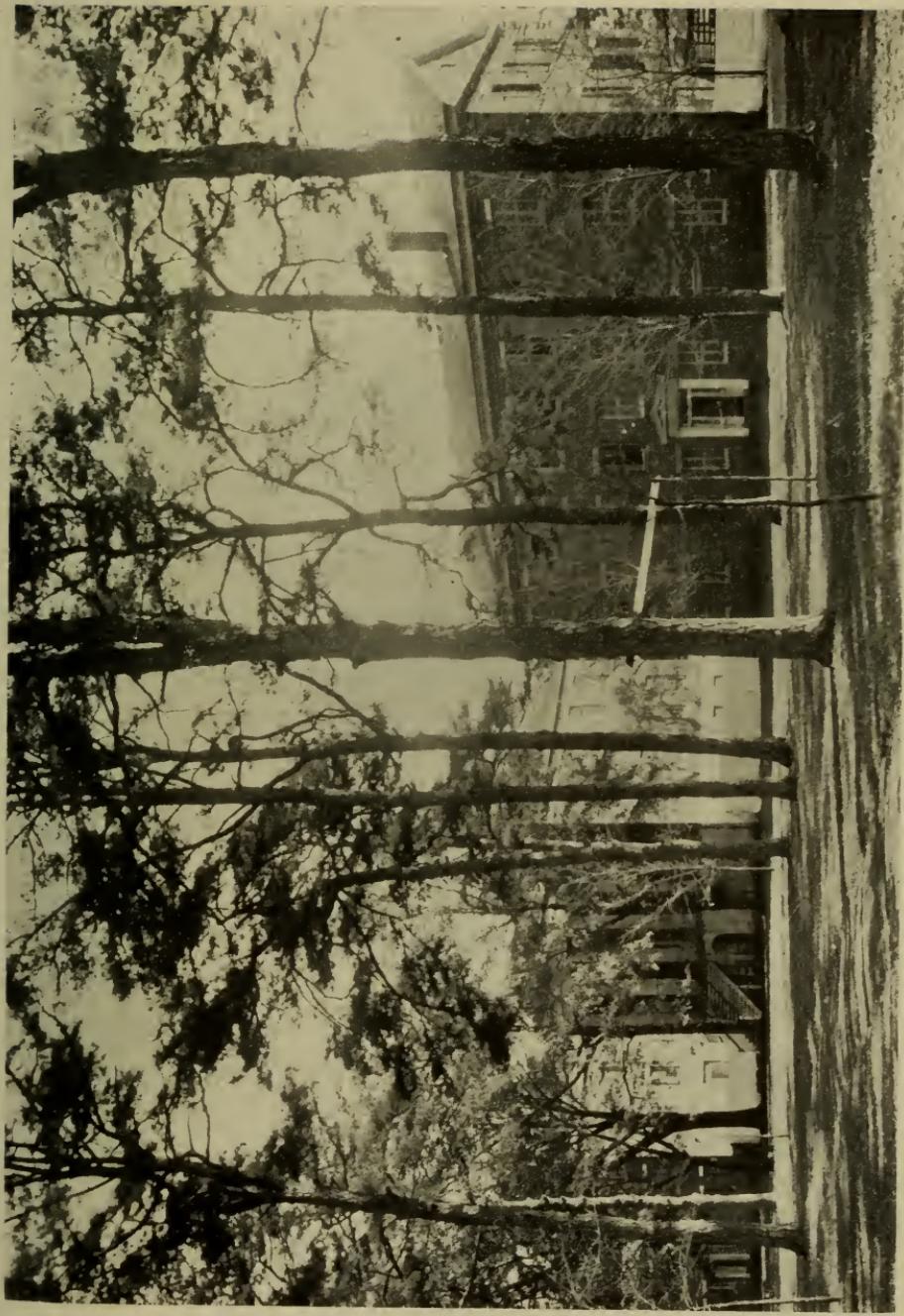
This period saw religious work in the cotton-mill villages begin. W. H. Mills, '97, began his ministry in this service. The alumni helped in promoting temperance and condemning mob violence, and, of course, in myriad services in the regular parish duties.

⁷¹S. L. Morris, *op. cit.*, p. 70.

⁷²The World War service of Alumni has sometimes been mentioned in connection with their names. T. C. Johnson, *Life and Letters of B. M. Palmer*, *op. cit.*, p. 562. Quotation condensed.

In 1905 Dr. J. R. Howerton, '85, secured an option on Montreat, North Carolina, from Mr. John S. Huyler, of New York. The Synod of North Carolina appointed Dr. Howerton chairman of a committee to attend to all matters in making the property a summer conference ground. He financed the proposition through stock and lot sales. He was elected first president of the Mountain Retreat Association in 1906. This religious assembly ground has become an important feature of the church's life and is now the home of the General Assembly and the seat of Montreat College.





Old Campus, Columbia, S. C.

CHAPTER VI

AMONG CHANGING SURROUNDINGS

1921-1936

IT IS popular to attribute many changes to the World War. Certain it is that America's tempo of living was different after the events of those days. Changing conditions were to bring about a new era in the life of the venerable and conservative Columbia Seminary.

John Miller Wells, M.A., Ph.D., D.D., LL.D., succeeded Dr. Whaling as president in 1921 and continued until his resignation in 1924. He served as professor of Pastoral Theology also. Born



DR. JOHN MILLER WELLS

in Hinds County, Mississippi, July 16, 1870, he graduated from Southwestern Presbyterian University with the M.A. degree in 1890, and received the Ph.D. degree from Illinois Wesleyan College later. He served as an abstractor of land titles in Kansas City, Missouri, for a time and entered and later graduated from Union Seminary, Virginia, in 1893. Ordained by Lexington Presbytery, October 29, 1893, he served at Buena Vista, Virginia, 1893-1896.

He was pastor of the Second Presbyterian Church, Staunton, Virginia, 1896-1901; pastor of the First Presbyterian Church, Wilmington, North Carolina, 1901-1921. After the term as president of the Seminary he became pastor at Sumter, South Carolina, where he continues to the present. Davidson College and Washington and Lee conferred the D.D. degree, and Southwestern conferred the LL.D.

Dr. Wells was moderator of the Assembly in 1917. He has taken a leading part in advocacy of church benevolences and in 1933 represented the Assembly at the international gathering of Presbyterians at Belfast, Ireland. He served as chairman of the Assembly Committee on Federal Union in 1918. In 1936 he delivered the Sprunt Lectures at Union Seminary, Virginia.¹

James Benjamin Green, A.B., D.D., has served as professor of Systematic Theology since 1921. He was born at Lexington, Alabama, May 10, 1871. In 1893 Peabody Normal College, Nashville, Tennessee, granted him the Licentiate of Instruction degree; and he graduated from Union Theological Seminary, Virginia, in 1901. The Presbyterian College of South Carolina conferred the D.D. degree in 1914. He was pastor at Columbia, Tennessee, 1901-1903; at Fayetteville, 1903-1907; Greenwood, South Carolina, 1908-1921. Dr. Green has been in great demand as a lecturer at summer conferences.²

Richard Thomas Gillespie, A.B., B.D., D.D., LL.D., '08, was elected president of Columbia Seminary November 24, 1924, and took up his duties January 1, 1925, being inaugurated May 3, 1927. Born October 23, 1879, at Tirzah, near Rock Hill, York County, South Carolina, he received the A.B. degree from Davidson College and the B.D. degree from Columbia Seminary in 1908. Pastorates included Florence, South Carolina, June, 1908, to January, 1917; Maxwell Street Presbyterian Church, Louisville, Kentucky, 1917 to 1921; the First Presbyterian Church, Louisville, Kentucky, 1921 to Jan. 1, 1925. His death occurred May 30, 1930.

Young Gillespie went to Columbia Seminary as a student in its darkest hours. Dr. McPheeters has recorded his conversation with Gillespie before he entered, showing his motive in attending Columbia rather than a larger seminary was loyalty to the institution

¹S. M. Tenney, *Souvenir General Assembly* (1924), p. 119, and other sources.

²*Who's Who in America*, Vol. 18, 1934-35, p. 1008.

of his own people, and a desire to lend it his patronage. As a student he promoted the plan for a guest room at the Seminary and he was the mover in fitting up a special room for the Society of Missionary Inquiry. In urging young men to select definite objectives in life and steadily work toward them, he once confessed his early



DR. RICHARD T. GILLESPIE

purpose to fit himself to take an active part in the development of Columbia Seminary. When elected by the Board he visited Columbia Seminary and conferred with the faculty and Board concerning his purpose and ideas. He refused to accept the presidency until the pending question of location had been settled by the synods. He threw himself into the plans for removal and with wonderful energy guided the erection of the new plant in Decatur, Georgia, and the campaigns for money incident thereto. He was a man of action, and a leader who compelled co-operation by his unselfish devotion and winsome personality. He literally poured out his life into the new Columbia Seminary. Said the member of the Board who had been chairman of the building committee: "I see him now as he stood at the beginning of his Presidency . . . a young

man with a strong, agile, and alert body, and a quick and steady step; with a clear, keen and logical mind; with a vision that was brilliant with the richest hopes; and an enthusiasm that was freely fed from the exuberance of youth, . . . I see him as he called me to the rear of the chapel, just after the graduating exercises of this Seminary in 1930, and threw his head on my shoulder and poured out the inner feelings of his heart to me. His task was done and he had sacrificed all for his ideals and he stood like a wounded veteran." In less than a month he was dead.

His students will always remember him for his human understanding. One of the members of the faculty wrote: "He had the wonderful gift, as his Master had, of seeing men better than they were and, because he saw them better than they were they in his fellowship actually became better. In the depths of his great soul Dr. Gillespie was a lover of his fellowman."

Almost at its founding Columbia Seminary was blessed with a great unselfish and devoted leader in the person of Dr. George Howe. At the crisis of its existence a great soul was raised up to be the Joshua of the removal, Richard T. Gillespie.³

Charles Chamberlain McNeill, A.B., B.D., D.D., acted as professor of Ecclesiastical History after the death of Dr. Reed, 1925-1927. Born Sept. 25, 1879, at Fayetteville, North Carolina, he graduated from the high school at Staunton, Virginia, received the A. B. degree from Washington and Lee in 1903, and the B.D. from Kentucky Theological Seminary, Louisville, in 1913. As a Y. M. C. A. Secretary he served the colleges of Virginia, the University of Texas, and eighteen months in the World War service. After pastorates in Tennessee and Texas he was engaged in the campaign conducted by the Committee of Christian Education and Ministerial Relief, associated with Dr. S. W. McGilli. After serving at the Seminary, he spent two years with A. Earl Kernahan in religious survey and personal evangelism campaigns in St. Louis, Kansas City, Salt Lake City, New Orleans, etc., and has since acted as stated supply in Waycross, Georgia; Savannah, Georgia; Winston-Salem, North Carolina; and Mobile, Alabama. He married

³Bulletin Columbia Theological Seminary, Nov., 1930.

Miss Elizabeth Butler of Savannah in 1908. Washington and Lee conferred the D.D. degree in 1926.

William Childs Robinson, A.B., M.A., B.D., Th.M., Ph.D., D.D., '20, has served in the chair of Ecclesiastical History, Church Polity and Missions since his election in 1926. Born in Lincolnton, North Carolina, Dec. 4, 1897, he is the son of David Wallace and Edith Childs Robinson. Reared in Columbia, South Carolina, he graduated as valedictorian from high school there in 1913. He received the A. B. degree from Roanoke College, Salem, Virginia, in 1917, and the D.D. in 1928. Columbia Theological Seminary conferred the B.D. in 1920; the University of South Carolina the M.A. in 1919; Princeton Theological Seminary the Th.M. in 1921; and Harvard University the Th.D. in 1928. He was pastor of the Presbyterian Church of Gettysburg, Pennsylvania, 1921-1926, when he was elected professor at Columbia. He married Mary McConkey on June 22, 1921, in Salem, Virginia, to which union two children have been born. His publications are listed in the literary appendix. He is a member of the editorial council of *The Religious Digest*, Grand Rapids, Michigan.

Dr. Robinson has issued several books and recently gave a special course of lectures at Westminster Theological Seminary, Philadelphia, Pennsylvania. He is regarded as one of the outstanding younger theologians of the country.

Walter P. Taylor, Ph.D. was instructor in Public Speaking in 1925 and 1926. He was from Boston, Massachusetts, spending only a portion of the year in residence.

Hunter Bryson Blakely, A.B., M.A., B.D., Th.D., D.D., was professor of New Testament Literature and Exegesis from 1928 to 1930, when he resigned to become pastor of the First Presbyterian Church, Staunton, Virginia. He was born at Lancaster, South Carolina, April 27, 1894. He received the A.B. degree from Erskine College in 1914, and the M.A. degree from Princeton University in 1918. He graduated at Princeton Theological Seminary, and received the B.D. degree from Louisville Presbyterian Seminary in 1920. He earned the Th.D. at Southern Baptist Theological Seminary, Louisville, Kentucky, in 1925. As Princeton Seminary fellow he studied at the University of Edinburgh, Scotland, 1921-1922, and also was a student at Oxford, 1927; University of

Berlin, Germany, 1927-1928. Hampden-Sydney College conferred the D.D. degree in 1932. As a student before ordination he preached at Alberta, Canada, and at Wrens, Georgia. He was pastor of Associate Reformed Church, Louisville, Kentucky, 1919-1925; pastor Presbyterian Church, Harrodsburg, Kentucky, 1925-1927; and was acting pastor American Church, Berlin, Germany, 1927-1928. He has recently published *Religion in Shoes* or *Brother Bryan of Birmingham*, and *With Christ Into Tomorrow*. He lectures in philosophy at Mary Baldwin College.

Samuel Antoine Cartledge, A.B., M.A., B.D., Ph.D., '29, was chosen professor of New Testament Literature and Exegesis in 1931. In 1928 he had served as instructor and in 1930 as associate professor. He is a grandson of Rev. G. H. Cartledge, '48, and a son of Dr. S. J. Cartledge, '89, and was born at Chester, South Carolina, during his father's pastorate there. He graduated from the University of Georgia with the A.B. and M.A. degrees and received the B.D. from Columbia Seminary in 1929. The Ph.D. degree was granted by the University of Chicago.

James McDowell Richards, A.B., M.A., B.D., D.D., '28, became president in the summer of 1932. His father and grandfather were alumni of Columbia Seminary. Born at Statesville, North Carolina, November 6, 1902, he graduated as valedictorian of his class from Davidson College in 1922. He received the Master's degree in English at Princeton University in 1923 and was appointed Rhodes Scholar for the State of North Carolina. At Oxford he worked in the field of Modern History with specialization in Ecclesiastical History. He received both the Bachelor's and Master's degrees from Oxford University. He completed his theological education at Columbia Seminary in the class of 1928. After serving at Clarkesville and Thomasville, Georgia, he was called as president of Columbia Seminary to succeed Dr. Richard T. Gillespie. He was awarded the D.D. degree by Davidson College in 1933 and is a trustee of that institution.

Patrick H. Carmichael, B.S., Ph.D., D.D., was elected to the professorship of English Bible and Religious Education on May 9, 1933, and serves at present. Dr. S. L. Morris had supplied in this chair during the fall of 1932. Born at Goodwater, Alabama, Dr. Carmichael attended Mercer University and received the B.S.

degree from the University of Alabama in 1915. He graduated at Princeton Seminary in 1918 and received the Ph.D. from New York University in 1931. Southwestern bestowed the D.D. degree in 1930. Ordained in 1918 by the Presbytery of Tuscaloosa, he served as pastor of the Alabama Avenue and Valley Creek Churches at Selma until 1920, when he began a pastorate at Montevallo, Alabama, which continued until he came to the Seminary. After 1921 he was professor in Alabama College at Montevallo.

He is a Phi Beta Kappa, Pi Gamma Mu, Kappa Delta Pi, and Phi Delta Theta, and member of Professors' Professional Advisory Section of the International Council of Religious Education.

Henry W. McLaughlin, A.B., D.D., Director of Country Church and Sunday School Extension Work of the Executive Committee of Religious Education and Publication, has been a visiting instructor in country church work since 1926. Joseph H. Cudlipp, A.B., B.D., has served as visiting instructor in Religious Education and Theory of Worship since 1933. W. M. Alston, A.B., M.A.; T. H. Grafton, A.B.; D. M. Mounger, A.B.; John D. Cotts, A.B.; and G. Thomas Preer, A.B., M.A., have been student instructors in recent sessions, at various times.⁴

John Shaw Foster, A.B., M.A., B.D., D.D., acting professor of Homiletics and Practical Theology, was born at Mobile, Alabama, November 17, 1870, a son of William Story and Margaret Shaw Foster. Barton Academy, Mobile, furnished his preparatory education. Southwestern Presbyterian University granted the M.A. degree in 1891 and the B.D. in 1894. Hampden-Sydney conferred the D.D. in 1906. He married Miss Bessie Goss, of Hartwell, Georgia, June 20, 1894. Pastorates have been at Senatobia, Mississippi; Franklin, Tennessee; Tabb Street Church in Peterburg, Virginia; First Presbyterian Church in Birmingham, Alabama; First Presbyterian Church, Anderson, South Carolina; and First Presbyterian Church, Winston-Salem, North Carolina. Dr. Foster was called twice to the chair of Theology at Southwestern, then to Clarksville, Tennessee, but he declined. He has also declined calls to the First Churches of Augusta, Georgia; New Orleans, Louisiana; Macon, Georgia; Savannah, Georgia; Sherman, Texas; Columbia, Tennessee; and Florence, Alabama.

⁴See recent catalogues.

He served upon the Board of Education in Petersburg, Virginia, and as trustee of Southwestern and Barium Springs Orphanage. For fifteen years he was a member of the Executive Committee of Home Missions and was chairman of the Assembly's Systematic Beneficence Committee. In 1927 the Synod of North Carolina elected him moderator. He is a Pi Kappa Alpha, Mason, and Civitan.⁵

Rev. Russell F. Johnson, '32, served as instructor in Public Speaking in 1935-1936 and 1936-1937.

Academic Life and Physical Equipment

When Dr. J. M. Wells came to the presidency in 1921 he found an increasing enrollment of students and inviting prospects for more extensive service. The class that entered in September, 1922, was one of the largest ever to enter the Seminary. However, the question of adequate financing still pressed, and the larger student body only served to make the need more acute. A suggestion was made in 1922 that Columbia and Union Seminaries be consolidated or that Columbia be moved to Atlanta, Georgia. The controlling synods began to discuss the matter with favor. In 1923, the Synod of South Carolina, at Spartanburg, by a vote of 100 to 44 took the following action: "That we recommend that the controlling Synods shall empower the Board to survey the territory within the bounds of the controlling Synods and locate the Seminary where, in its judgment, based on all the facts, the Seminary can secure a sufficient measure of financial assistance, and where it may render the largest service to the church. The Board shall be further empowered, should this seem to be the wisest step, to negotiate and complete a merger with Union Seminary, Richmond, Virginia, in such way as shall most efficiently serve the controlling Synods."⁶

The committee on the Seminary had reported to this synod "that the attendance for the past year has been the largest in the history of the institution. This increase of students has presented a serious problem in the finances of the Seminary, for the income is

⁵Who's Who in America, Vol. 18.

⁶F. D. Jones and W. H. Mills, *op. cit.*, p. 306.



Breaking First Ground, Atlanta, Sept. 13, 1926

not sufficient to meet the expenses. Last year we lacked \$9,687.00 of doing this."⁷

At the meeting of the Synod of South Carolina in Clinton, 1924, by a vote of 97 to 35, the following resolution was adopted: "That the Synod of South Carolina notes the action of the Board of Directors of Columbia Theological Seminary, taken in Augusta, June, 1924, and the response of the Synod of Georgia thereto. The Synod believes that the Board has fully considered the situation, and has taken this step to preserve this institution and its great service to the Southeastern States. Realizing that conditions must be met as they arise, and that we now face the necessity of some radical action to enable our Seminary to continue to serve this section of the Church adequately, this Synod does hereby approve the action of the Board of Directors at Augusta, and the plan adopted by the Synod of Georgia and communicated to this body, and authorizes the transfer of the Columbia Seminary to Atlanta on the conditions named as soon as the Board receives official notice that the proposed campaign for \$500,000 for equipment and endowment shall have

⁷F. D. Jones and W. H. Mills, *op. cit.*, p. 307.

been carried to a successful conclusion, and a site acceptable to the Board has been secured without cost to the Seminary."⁸ Dr. Wells had been forced to express his views before the decision as to location was made, and having favored a merger with Union, he felt he was not the proper one to lead in the move to Atlanta and so very graciously resigned. Dr. Gillespie moved to the Seminary February 1, 1925.

February 11 to 17, 1925, was the period of the campaign in Atlanta. Dr. Benjamin Lacy, later president of Union Theological Seminary, was chairman of the organization committee and secured 350 workers from the various churches. In a leading hotel the Victory Dinner was held on Feb. 17th. Subscriptions totaled \$314,-400 besides a forty-acre site. The campaign in the synod at large was postponed until April. Headquarters were opened at 17 Poplar Street. Dr. S. W. McGill of Louisville, Kentucky, had charge of the campaign, with an organization that had been working upon the Million Dollar Campaign. The Synod of Georgia's Committee of Christian Education had general oversight of the effort. The personnel of this committee was Dr. J. Sprole Lyons, Chairman, Dr. Neal L. Anderson, Dr. J. T. Brantley (LL.D.), long chairman of the Columbia Seminary Board, Mr. J. Bulow Campbell, Rev. S. J. Cartledge, Rev. F. G. Hartman, Dr. E. R. Leyburn, Dr. W. O. Hooper, Dr. J. H. Patton, Rev. R. F. Simpson, and Mr. Edgar Watkins. December 17, 1925, was set as the closing day. In the "Victory Number" of the *Presbyterian Viewpoint*, it was reported that \$272,753.57 had been pledged. Including the value assigned the site, the total pledged was stated as \$625,309.62.⁹

In the ninety-seventh year of the Seminary's existence, commencement, May 5, 1925, twenty-three finished the course. This was the largest class since 1875. The annual directors' meeting amended the charter to allow twenty-one directors and the official name became Columbia Theological Seminary. The new charter allowed \$5,000,-000 in property holdings. Dr. Gillespie wrote after this statement in the bulletin, "We hope our friends will help us secure this amount." The same Board meeting announced that the Synod of

⁸F. D. Jones and W. H. Mills, *op. cit.*, p. 308.

⁹Bulletin of Columbia Theological Seminary, July, 1925. *Presbyterian Viewpoint*, published by Columbia Theological Seminary in Atlanta, Vol. I. No. 33, Dec. 25, 1925.



Simons Hall

Dormitory

Law Hall

Mississippi had accepted the invitation to adopt the Seminary and had elected directors. This gave the Seminary a territory from the Mississippi River to the Atlantic Ocean and from the North Carolina line to Key West, about six hundred miles each way.¹⁰

In 1925 Mrs. T. S. Bryan of Columbia, South Carolina, gave a deed to a \$35,000 apartment house in Columbia to the Seminary, with a provision that an annuity be paid during her life. Mr. E. B. McEachern gave \$2,128 for the Peter G. McEachern Memorial Scholarship.

In 1926 it was reported that Messrs. Edwards and Sayward of Atlanta had been chosen architects and were proceeding with plans. The class admitted in September, 1926, had thirty-nine members, the next to the largest entering class in the history of the Seminary. The first session on the new campus in Decatur, Georgia, began September 14, 1927. Beginning in Lexington, Georgia, the Seminary had returned to that State, near the center of its territory, and in the largest Presbyterian center in the Presbyterian Church, U. S. It was situated upon a beautiful campus of some sixty acres. Campbell Hall, in which were classrooms, the chapel, the library, the dining hall, and the administrative offices, and the four units of the First Dormitory, in which were accommodations for as many as a

¹⁰*Bulletin Columbia Theological Seminary*, July, 1925.



Campbell Hall

hundred and twenty-five students, had been completed. Homes had been built for four members of the faculty. Campbell Hall bears an inscription as follows:

Erected in Loving Tribute to
A Devoted Consecrated Christian Mother
Virginia Orme Campbell
"There is No Higher Calling on Earth
Than that of the Christian Ministry."

It was erected by Mr. J. B. Campbell of Atlanta as a tribute to his mother, who had dedicated him in infancy to the ministry, and whose dedication of her son was thus probably a means for supplying the physical plant for training possible generations of ministers.

The General Assembly met in Atlanta in 1928 and took part in the ceremonies celebrating the Centennial of the Columbia Seminary. The following program was carried out:

Sunday, May 20, 1928. 11 o'clock A. M.

Baccalaureate Sermon by Rev. A. M. Fraser, D.D.

Sunday, May 20, 1928. 5 o'clock P. M.

Sermon before Society of Missionary Inquiry, by Rev.
A. B. Curry, D.D.

Monday, May 21, 1928. 6 o'clock P. M.

Alumni Banquet—Honoring Rev. Wm. M. Mc-
Pheeters, D.D., LL.D. (1888-1928)

Tuesday, May 22, 1928. 2:30 o'clock P. M.
Centennial Address, by Rev. J. Sprole Lyons, D.D.
Dedication Services of the Virginia Orme Campbell Memorial Building.

Tuesday, May 22, 1928. 8 o'clock P. M.
Inauguration of Rev. Wm. Childs Robinson, Professor of Ecclesiastical History and Church Polity.
"Columbia Theological Seminary and the Southern Presbyterian Church"—Inaugural Address by Rev. Wm. Childs Robinson.
"Columbia Theological Seminary and the Missionary Enterprise of the Church"—by Rev. S. L. Morris, D.D., Executive Secretary of Home Missions, Presbyterian Church, U. S.

Wednesday, May 23, 1928. 10:30 o'clock A. M.
Graduating Exercises at the Seminary.
Address to Graduating Class.
Delivery of Diplomas and Award of Prizes, by Mr. J. T. Brantley, President of the Board.

A debt of \$202,500 remained after the relocation. Efforts were made in 1930 to remove this debt, and, largely through gifts from Atlanta, it was reduced almost by \$100,000. The report of the Board to the General Assembly in 1930 stated the net worth of the institution was \$805,495. The report of 1929 had stated thirty men were expected to graduate, and added "This is the largest graduating class in our history." The class of 1862 had thirty-one members, but some of the men went to the War and did not complete their work. In 1930 the report mentions that three years before there were twenty-seven courses offered and in the next year fifty-one courses were to be provided.

In 1931 the students gave the chapel pulpit and chair as a memorial to Dr. Gillespie. The faculty of the Chandler School of Theology of Emory University gave the communion table. Deficits were beginning to trouble again. Rev. J. McDowell Richards was called as president in 1932. In 1933 the Board reported a deficit of \$15,398.51, but stated the faculty and other employees had



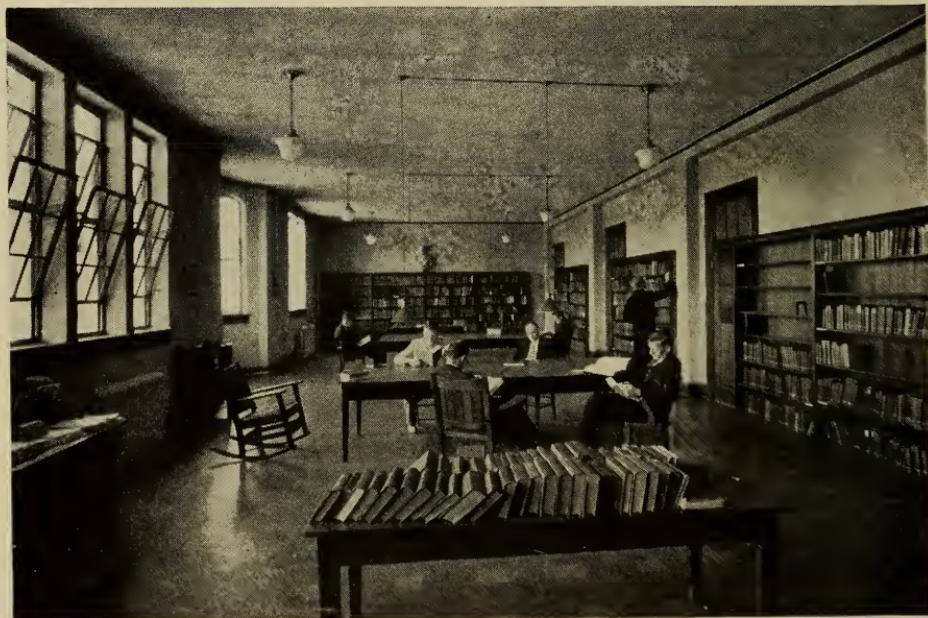
Students' Lounge



Ladies' Parlor

assumed a self-sacrificing attitude and the budget for the new year promised a reduction of some forty per cent. The land and buildings of the Seminary were valued at \$486,628.10 and the value of other holdings was \$405,246.18, a total of \$891,874.28 against which there stood a debt of \$106,520.65. The depression had lessened gifts to support.

Dr. McPheeters was retired as professor emeritus in 1933. The degree of Master of Theology was provided for in 1934. An extension school had been conducted. A credit of \$1.00 instead of a deficit was reported in 1934 and the debt had been reduced to \$99,-813.94. The first granting of the Th.M. degree was at the 1935 commencement. Another extension school was conducted in 1935. A pastors' institute was conducted also. The balance for the year's operation was \$14.09 and the debt cut over \$2,000. The financial crisis seems to have been passed and a period of steady progress begun. The alumni in recent years have personally made subscriptions for the Seminary, and the Alumni Sharing Fund has helped over the



Library Interior

lean depression years. A balance of \$15.35 appeared at the end of 1936 financial year, with a debt of \$98,190.47.

Another invitation, from the directors of Union Seminary in Virginia to the Columbia directors, to unite the two Seminaries at Richmond was received in 1936. The whole faculty of Columbia was to join the faculty at Union on an equal basis. The name of the new institution would preserve the names of both Columbia and Union. The Columbia Board of Directors appointed a committee to make an effort to remove Columbia's debt, before acting upon the Union Seminary invitation. At a conference of the Atlanta Presbyterian ministers a unanimous vote expressed the conviction "that the Seminary must be kept in Decatur." The committee to raise the debt received a conditional offer of \$100,000 provided that \$200,000 additional be given. Efforts were made to secure \$150,000 by July 5, 1936.

On July 14 \$125,000 had been subscribed and prospects were bright for securing the remainder by Sept. 1, to which date the campaign was extended. The sum pledged would pay the debt and add almost \$50,000 to endowment. The continuance of the Seminary at its present location has been announced by the president. Efforts are being made to secure another \$150,000 in order to put the Seminary definitely upon its feet.

The library, of some 32,000 volumes in 1926, many of which are rare books, was transported to Decatur and housed in the Campbell Hall. The library of Dr. R. C. Reed, some 2,000 books, was presented by the family of the deceased. Dr. Thornton Whaling gave his library of about the same size. New books are constantly being purchased. In the fall of 1936 the library was being fully catalogued, and an expert librarian assumed charge.

*Contribution to Church Extension, Evangelism, Literature,
Education, and Church Organization.*

Though sufficient time has not yet elapsed for the graduates of this period to make major contributions to life, still many of them have rendered worth-while services. The largest contribution is of course in the pastorate. In the class of 1921 John Blanton Belk, A.B., M.A., B.D., D.D., served Piedmont, South Carolina; Clover, South Carolina; Orlando, Florida; Huntington, West Virginia; and

Grace-Covenant Presbyterian Church, Richmond, Virginia, where he is pastor at the present time. C. F. Allen, A.B., M.A., B.D., served Newton County, Jefferson, and Tattnall Square, Macon, in Georgia; and Kenly, North Carolina. He has been very active in many forms of church work and began and long directed the Young People's Conference of Macon Presbytery. J. T. Gillespie, A.B., B.D., Ph.D., is a teacher at Agnes Scott College. R. S. Woodson, A.B., B.D., is pastor at Starkville, Mississippi. Q. N. Huneycutt, A.B., B.D., Th.D., is pastor at Indian Trail, North Carolina.

In the class of 1922 E. L. Barber, A.B., B.D., served Carrollton, Georgia; Bethesda Church, Aberdeen, North Carolina; and organized a mission church out from Aberdeen that in six months had 112 members. H. B. Dendy, A.B., B.D., built a beautiful church at Weaverville, North Carolina. F. B. Estes, A.B., B.D., is pastor at Orangeburg, South Carolina. E. S. Campbell, A.B., B.D., Ph.D., is pastor at Lookout Mountain, Tennessee.

From the class of 1923, George Washington Belk, A.B., M.A., B.D., served several successful pastorates and died while pastor of the influential Evergreen Church, Memphis. A. R. Batchelor, A.B., B.D., acted as college pastor at Gainesville, Florida, and is at present at Marion, North Carolina. J. V. Cobb, A.B., B.D., served rural churches in South Carolina and Mississippi and then Parkview in Memphis, Tennessee, and Graham Memorial, Forrest City, Arkansas. H. R. Foster, A.B., B.D., serves Commerce, Georgia, having come from Fairview, Birmingham, Alabama. S. Hewitt Fulton, A.B., B.D., is pastor at Laurinburg, North Carolina. S. B. Hay, A.B., B.D., is pastor at Auburn, Alabama. C. Reece Jenkins, A.B., B.D., after a period of service in Japan as a missionary is now at Littleton, North Carolina. W. G. Neville, A.B., B.D., is a missionary in Brazil and has begun an orphanage there. A. T. Taylor, A.B., B.D., serves Marston, North Carolina. M. R. Williamson, A.B., B.D., is pastor at Signal Mountain, Tennessee. M. S. Woodson, A.B., M.A., B.D., Th.D., served Oakhurst, Atlanta; then Thomasville, Georgia; and is at present at Salisbury, North Carolina. The doctorate thesis was "The Kingdom of God."

H. N. Alexander, A.B., B.D., from the class of 1924, serves Tallulah, Louisiana. C. D. Brarley, A.B., B.D., is pastor at Conway, South Carolina. A. W. Dick, A.B., M.A., B.D., Th.M.,

served West Point, and Moultrie, Georgia; and Fayetteville, North Carolina. John D. Henderson, A.B., B.D., went to the Second Presbyterian Church, Spartanburg, South Carolina, and built up a church of over 400 members within a few years and also erected a large church plant. C. W. McMurray, A.B., M.A., B.D., Ph.D., after doing a fine piece of work at Morningside Church, Atlanta, resigned to study in Europe. M. B. Dendy, after three years work at Columbia, did postgraduate work at Princeton Seminary. He is at Acworth, Georgia. E. A. Dillard, finishing the course at Columbia, went to the large Tenth Avenue Church in Charlotte. D. H. Dulin, A.B., B.D., did outstanding work in home missions at Effingham, South Carolina, and at Linden, North Carolina.

In the class of 1925 R. T. Baker, B.S., B.D., has taken a leading place in country church work and written a pamphlet upon finances in rural churches. T. C. Bryan, A.B., B.D., is pastor of Maryland Avenue Church, Baltimore, Maryland. V. A. Crawford, A.B., B.D., is serving as a missionary in Japan. S. W. Dendy, A.B., B.D., built up a congregation to about five times its former size and erected a brick building at Cairo, Georgia. He is at present at Dalton, Georgia. C. K. Douglas, A.B., B.D., served Manning, South Carolina, and is at present at Seneca, South Carolina. J. H. Dulin, A.B., B.D., serves Armstrong Memorial Church, Gastonia, North Carolina. T. B. Hay, A.B., B.D., D.D., is at Westminster Church, Memphis. J. W. McFall, A.B., B.D., is at Mt. Airy, North Carolina. William Epps Smith, A.B., B.D., was president of this class. He was attempting to save the lives of two boys when the tide carried all three of them to death. He gave his life in an effort to save life. He was serving Douglas, Georgia. The class presented a set of books to the Columbia Seminary Library in his memory. G. F. Swetnam, Ph.D., serves Wickliffe, Kentucky. W. S. Swetnam, also a Ph.D., is a missionary of our church in Garanhuns, Brazil. Parks W. Wilson, A.B., B.D., is pastor at the First Presbyterian Church, Harrisonburg, Virginia. M. A. DuRant, A.B., completed the Seminary work and served Good Hope, South Carolina; Natchitoches, Louisiana; and Upper Long Cane and Greenville Churches in South Carolina. W. D. McInnis, after finishing at the Seminary, served Mt. Holly and Washington, North Carolina. Ryan Lee Wood, A.B., B.D., served Rockmart, Georgia; Marion,

Alabama; Wauchula, Florida; and is at present at Hyde Park, Tampa, Florida. C. E. Piephoff, A.B., B.D., has done an outstanding work in Monaghan Church, Greenville, South Carolina.

The class of 1926 produced M. C. Dendy, A.B., B.D., who became superintendent of home missions for Augusta Presbytery upon graduation. He was pastor of Aveleigh Church, Newberry, South Carolina, and is at present pastor at Gainesville, Georgia. In South Carolina and Georgia he has been director of the synod's young people's conference. B. S. Hodges, A.B., B.D., served Batesburg-Leesville and Union, South Carolina. He was instructor in English Bible at the University of South Carolina, 1926-1933. Sam P. Bowles, of Clemson College and Columbia Seminary, served as Treasurer of Thornwell Orphanage and as pastor at Palma Ceia Presbyterian Church, Tampa, Florida.

F. B. Mayes, A.B., B.D., of the class of 1927, has served Beaufort, South Carolina, continuously and has been director of the synod's young people's conference. John Benson Sloan, A.B., B.D., Th.M., served Waynesboro, Georgia, and Walhalla, South Carolina. Joseph W. Conyers, of Clemson College and Columbia, serves Ware Shoals, South Carolina. E. G. Beckman, A.B., B.D., '28, is pastor at Paris, Texas. Charles Cureton, A.B., B.D., Th.M., is a pastor in New Jersey. M. A. Macdonald, A.B., B.D., is pastor at Moultrie, Georgia. Angus G. McInnis, A.B., B.D., served Washington, Georgia, and Waycross, Georgia. The record of James McDowell Richards is given under faculty. E. T. Wilson, A.B., B.D., is pastor of Peachtree Road Church, Atlanta. R. W. Oakey, of Millsaps College, is pastor at Milledgeville, Georgia. L. B. Gibbs, A.B., of Davidson College, and B.D., is doing a strategic work in the mountain section of north Georgia.

The class of 1929 produced R. L. Alexander, A.B., B.D., pastor at Lumberton, North Carolina, and Harry H. Bryan, A.B., B.D., S.T.M., missionary in Japan. The record of S. A. Cartledge has been given under faculty. J. M. Garrison, A.B., M.A., B.D., was university pastor at the University of Missouri and pastor at Columbia, Missouri. Stephen T. Harvin, A.B., B.D., served Williston and Summerville Churches and taught English Bible at Bishop Cummings Memorial Seminary, Summerville, South Carolina. H. K. Holland, A.B., B.D., serves Plaza Church, Charlotte, North

Carolina. John S. McFall, Jr., A.B., B.D., was pastor at Aliceville, Alabama, and lost his life teaching football to a group of high-school boys. He died from the effects of an injury. C. F. Monk, A.B., B.D., is at Ingleside, Atlanta. W. C. Sistar, A.B., B.D., served Log Cabin, Macon, Georgia, and Fort Valley, Georgia. C. L. Smith, A.B., B.D., serves Inman Park, Atlanta. O. E. Sanden, A.B., B.D., serves Alamo Heights Church, San Antonio, Texas, and has engaged in fifty-four evangelistic campaigns. He has built two church buildings and written several poems. Most of the men from this and the other recent classes are active in the pastorate. I. M. Bagnal, A.B., B.D., Th.M., is pastor at Honea Path, South Carolina. A. C. Moore, B.Ph., B.D., was pastor of the church at Thomasville, Georgia, and has recently moved to Clearwater, Florida. J. G. Kirckhoff, after completing the Seminary course, took work at Calhoun, Georgia. K. C. Seawright, A.B., B.D., served Philip, Louisiana, and Jonesville, Louisiana, as pastor. M. B. Prince, A.B., B.D., served Peachland, North Carolina; Polkton, North Carolina, and Williams Memorial, Charlotte. Wallace M. Alston, A.B., B.D., is Director of Young People's Work of the General Assembly. In the same class, 1931, Peter Marshall, Mech. E., B.D., served Covington, Georgia, and Westminster, Atlanta, and is in great demand as a conference preacher. H. F. Petersen, Jr., A.B., B.D., is pastor at Cedartown, Georgia. C. A. Thompson, A.B., B.D., S.T.M., was co-pastor at Marietta and pastor at Menlo, Georgia. A. M. Gregg, A.B., B.D., '32, has served Mullins, and McClellanville, South Carolina. H. E. Russell, A.B., M.A., B.T., '33 is pastor at McDonough, Georgia. He recently made a tour inspecting the missions of our church in South American. B. H. Dickson is in Savannah; R. T. Gillespie at Rock Springs Church, Atlanta; W. J. Hazelwood at Dublin, Georgia; J. W. McQueen at Brunswick, Georgia; John W. Melton at Rome, Georgia; J. R. Smith at Parkside, Waycross; D. L. Wood at Dade City, Florida; M. D. Agerton at Preston, Georgia—showing how the members of a class scatter through the church. From the class of 1934 Jack G. Hand is at Cartersville, Georgia; W. N. Bashaw at Carthage, Arkansas; C. L. Landrum at Tattnal Square Church, Macon, Georgia; Laurence Williams at Live Oak, Florida; John E. Talmage at Winder, Georgia; W. H. Pruitt is at Holly Grove, Arkansas. From the class

of 1935 we may mention W. M. McInnis, Dermott, Arkansas, and S. J. Sloop, Canton, Georgia. Reference to the Minutes of the Assembly will show the location of the men of recent classes almost without exception, for the graduates of Columbia are going out into the church in a steady stream, each, we trust, to be found faithful in the ministry of the Cross.

The Smyth Lectures have continued through the period 1921-1936:

1921 Louis Matthews Sweet, S.T.D., Ph.D., New York, "The Origin and Destiny of Man in the Light of Scripture and Modern Thought."

1923 Address on various aspects of preaching by six outstanding ministers:

J. Spole Lyons, D.D., "Sermonic Sources."

L. E. McNair, D.D., "Passion in Preaching."

W. McF. Alexander, D.D., "The Man and His Message."

J. B. Hutton, D.D., "Regulative Ideas in Preaching."

James I. Vance, D.D., "Sermonizing."

Dunbar H. Ogden, D.D., "The House in Which the Minister Lives."



Faculty Residence



Faculty Residence

1924 Egbert W. Smith, D.D., "The Call of the Mission Field."

1925 A. M. Fraser, D.D., "Church Unity."

1926 Samuel L. Morris, D.D., "The Fact of Christianity."

1927 J. Gresham Machen, D.D., "The Virgin Birth."

1928 C. R. Erdman, D.D., "The Life of D. L. Moody."

1929 W. T. Ellis, "Explorations and Adventures in Bible Lands."

1930 W. C. Covert, D.D., LL.D., "Worship and Spiritual Culture."

1931 W. P. Paterson, D.D., LL.D., "The Christian Interpretation of History."

1932 Melvin Grove Kyle, D.D., "In the Footsteps of Bible Characters."

1933 W. Taliaferro Thompson, D.D., "The Psychology of Christian Growth."

1934 Frazer Hood, Ph.D., Litt.D., "The Christian's Faith."

1935 Samuel M. Zwemer, D.D., "A Study in the Origin of Theistic Ideas."

1936 Cornelius Van Til, D.D., "God and Human Knowledge."

The Thornwellian, published by the students of the Seminary, made its bow to the public as a quarterly in October, 1929. The March 20, 1930, issue had increased to sixteen pages.

In 1931 W. C. Robinson, Th.D., D.D., '20, published *Columbia Theological Seminary and the Presbyterian Church*. This is an excellent study in important aspects of the life of the Seminary.

Missionary Interest

The list of missionaries in the previous chapter extends through this period. The celebration of the Centennial of the Society of Missionary Inquiry was held February 9, 10, and 11, 1931. Dr. C. Darby Fulton, '15, Dr. J. O. Reavis, onetime member of the faculty, and Dr. S. L. Morris, '76, delivered addresses, and a pageant was presented by the student body. The bulletin published at the time carried extensive information in extracts from Dr. Robinson's book mentioned above.¹¹



Recreation

Social Service

County Agents and Home Demonstration Agents are comparatively recent factors in American rural life. The country minister has for generations been doing some of this work. In the period

¹¹Bulletin *Columbia Theological Seminary*, Feb., 1931.

we are at present discussing the General Assembly in 1925 created a Committee on Country Church Work. Dr. Henry W. McLaughlin, Director of the present Department of Country Church Work and Sunday School Extension, lectures annually at the Seminary. The service in this field rendered by Columbia Seminary alumni may be illustrated by noticing the life of a graduate who died in 1925. Samuel Fisher Tenney, '68, descended from Thomas Tenney who left Rowley, England, because of petty persecution due to his Puritanism and helped settle Rowley, Massachusetts, in 1638. Born in 1840, S. F. Tenney worked his way through the University of Georgia by keeping books for Henry Grady's father. After serving through the Civil War as a soldier, officer, and also as reporter for the *Athens Banner*, he completed his theological training and settled in Marshall, Texas, in 1868. In December, 1870, he became pastor at Crockett, Texas, and remained until April, 1925, a period of fifty-four years, the longest pastorate in the Synod of Texas. He subscribed to scientific farm journals and passed on to the farmers the ideas about corn, cotton, truck farming, cattle, and new developments in agriculture. He purchased and experimented with the new farm machinery. Farmers came to look to him for advice and suggestions. He wrote weekly articles upon many subjects for the county paper, and contributed to the daily papers of the State and to the church papers. He contributed an average of more than an article a week for sixty-five years.

He stumped much of Texas in 1887 speaking for prohibition, often with eminent political figures on the same platform. He toured the North, East, and portions of Canada to raise funds, with which he erected a large Negro church and employed a teacher to open a day school for the colored people. He led a reckless Negro to a new life and educated and helped direct his education until he had become a prominent and useful minister. A colored presbytery grew out of Dr. Tenney's work for Negroes. He led the movement which resulted in the establishment of Mary Allen Seminary in Crockett. He rode horseback over the territory from Beaumont and Orange to Teneha and Marshall, preaching and organizing churches. He promoted the erection of several church buildings, reorganized some churches, and organized about fifteen new congregations. For thirty years he served as chairman and treasurer of the presbytery's home

mission committee, directing the securing and locating of ministers. He was moderator of the synod in 1887 and was seven or eight times commissioner to the Assembly. Until the last ten years of his life he received not more than \$750 a year salary, upon which he and his wife reared a family and he carried on his great ministry.

In one of his journeys he got lost in the woods. An Indian found him and sheltered him overnight. Thus Dr. Tenney discovered the Alabama Indians of Polk County, who had never heard of Jesus Christ. He induced the church to send out a missionary. He received many of these Indians into the church. Many rural ministers have rendered similar services.¹²

Mention could be made of local relief activities during the depression and of religious ministry to the Civilian Conservation Corps. There is a tendency always to recount the unusual. Yet the greatest service rendered is generally in the path of accepted duty, where there is nothing unusual. There is no doubt that the greatest good Columbia Seminary has rendered the world has been by its training of 1,125 men who have ministered to their fellows in the regular pastorate. When all the words they have spoken and all the good deeds they have done or inspired are summed up in the eternal record, we doubt not the total service will bulk large in the life of the South.

"May I, as one of the oldest living alumni, pay tribute to my worthy Alma Mater," wrote Dr. S. L. Morris in 1932. "During the first century of its existence Columbia played a worthy part, matching in the spiritual realm the attainments of the South in economic development, in scientific achievement, and in national expansion. Statistics show that its distinctive territory contained at the time of its birth 73 Presbyterian ministers and 8,560 communicants. Today largely as the product of its life and work, this territory boasts 700 ministers and 142,000 communicants. It has grown from one teacher and five students to a dozen instructors and seventy students; and from no physical equipment whatever to a million dollar plant, including its endowment funds and material assets.

¹²The Christian Observer, August 18, 1926. Letter from son of S. F. Tenney, Dr. S. M. Tenney, to writer, April 18, 1936.

"The greatest forces and influences, however, are the spiritual, the silent and the unseen. Spiritual achievements cannot be judged by visible results, nor estimated in the mathematics of earth. In like manner Columbia Seminary makes its appeal to intangible results in the spiritual realm, which cannot be reckoned in human terms. Adopting the thought of another: 'Statistics are cold, deceptive things, when used to compute the growth of an invisible kingdom. Numericals do not voice the strong things of religion.' Undoubtedly the grandest result of our Seminary's work has been the creation of a current of beneficent influence, 'like the Gulf Stream, deep, strong, immeasurable, which will increase in volume till it sweeps upon the shore of Eternity.' "¹³

¹³S. L. Morris, *op. cit.*, p. 158.

CHAPTER VII

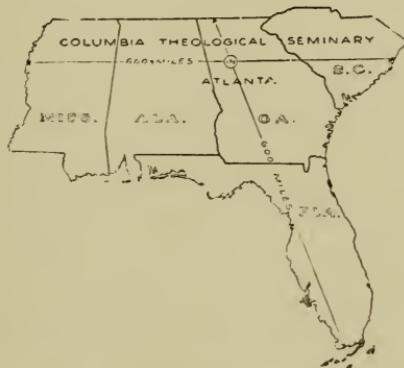
CONCLUSION THINGS NEW AND OLD

“**T**HEREFORE every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.”—Matthew 13:52.

The future of Columbia Seminary will no doubt be wrought out by the interaction of past and present factors with unknown quantities that will appear. Since those unknown quantities are unpredictable, the future is, of course, in the hands of Providence. The devout man thankfully says, “Thou hast brought me hitherto” and erects a banner upon which are the words “Jehovah-jireh.” However, we may sometimes discover foreshadowings of coming events. We have been studying the past. What of the future?

The dream for the future as held by two men who have given their best to Columbia may be set forth by quoting the words of Dr. McPheeters in which he gave the vision as held by Dr. Gillespie: “He saw the immense possibilities in every way of that great tier of states that Columbia Seminary was founded to serve. He saw that in the opening years of the twentieth century they stood merely at the threshold of a material development that promises to be of unprecedented magnitude. He saw the possibilities of an institution like Columbia Seminary for moulding and shaping both the present and the eternal destinies of the great population that, in the not distant future, will fill this magnificent territory and develop its amazing material resources. He saw the strategic advantage of an institution located at a center of life like Atlanta, and so, capable of reaching out, both east and west and south and north, until it came in contact with territory in which other institutions had already found their natural spheres of service. He felt that it was worth while patiently to expend his best life energies in building up an institution that would be a mighty and a lasting influence in

shaping the future of the people of this great empire. He planned for an institution that would be worthy of such a vast constituency. His vision was not limited merely to training men for the ministry;



but it was in his mind to establish for this section of the country, when in the providence of God the time was ripe for it, a training school for what, for lack of a better name, I shall call, lay-workers; and also to link up the activities of the Seminary, not only with the home field in all of its departments, from the Sunday School to the pulpit, from the city to the village and country church, but also with the work in the foreign mission field, by establishing here a home for missionaries, who by their presence and personal contact with the students would keep alive in the hearts of the latter a sense of the duty and privilege of going out to the uttermost parts of the earth with the gospel of Christ. He thought that it was worth while, if necessary, for a man to lay down his life, to lay the foundations of such an institution and start it upon its career, and he was right.

"God has set this Seminary in a great section of our common country, a section with many noble traditions and whose history is adorned with many names illustrious in science, literature, statesmanship, war, law, medicine and theology; a section with an amazing future before it. Let us by God's help make Columbia Seminary a source of blessing to it—an institution to which our choicest young men will throng, where they can be fully equipped intellectually to grapple with the grave problems with which the Church of God is even now confronted, and where their own hearts may be thor-

oughly leavened with the gospel of Christ, as set forth in the writings of the evangelists and apostles, so that they will go forth to proclaim that gospel that is the only glad tidings for sinful men and women, and that alone can save our people from the fatal dangers of that material prosperity with which God seems certain to trust them and to test them."¹

The future seems bright. With an excellent situation and a beautiful plant, Columbia is functioning and ready to serve. There must be a period of strict economy until sufficient endowment is secured, and the faculty has risen loyally to this situation. The Seminary will be kept before the mind of the church so that young men may know of it and the church not forget to furnish it adequate support. Extension schools, pastors' institutes, radio addresses, and the publication of books will have part in this. The group of young men upon the faculty will diligently give themselves to their task of intellectual and spiritual service to the church and Christ's kingdom. They will gradually come into a place of larger influence and ecclesiastical recognition, thereby incidentally helping build a greater Seminary.

What are some of the probable factors in Columbia Seminary's future? The Presbyterian Church, U. S., will no doubt tend to become less sectional, either by a union with some other Presbyterian



DR. J. McDOWELL RICHARDS

¹*Bulletin of Columbia Theological Seminary*, Nov., 1930, pp. 17, 24.

body or by extending its work into strategic northern centers and assuming some responsibility for the underchurched population in the northwestern States. Either of these developments would strengthen Columbia in its national influence without lessening its field in the southeastern States.

A factor of more importance is a probable revival of interest in theology. In the conclusion of his book *Present Theological Tendencies*, a member of the Divinity School of the University of Chicago states: "Here the question of relative values assumes primary importance, and the formulation of standards of value is precisely the religious task. To find adequate basis for judging relative values is the aim of theology. Theology will therefore enjoy a revival of importance in human affairs."²

Indeed there are many indications that we are at the end of an era in our civilization. Perhaps future historians will mark the beginning of a new cultural period from the close of the World War. Some of the old intellectual and emotional movements seem to have lost their strength. Western secular culture suffers from uncertainty of aim, weariness, and loss of *esprit de corps*. Many thinkers are questing for new presuppositions and premises for their systems. A new vitality has appeared in theological discussions. The tragic World War; the Russian, Fascist, and Nazi experiments; the fact that some eighteen countries have cast off democratic government; the world-wide economic collapse; and the shifts in scientific thinking have destroyed some of the easy assumptions upon which Western culture rested.

Secularism's sufficiency is being questioned today. The Renaissance was in part a revolt against an oppressive asceticism and dogmatic authoritarianism that burdened man. It had elements of pagan hedonism. It resulted in a humanism somewhat estranged from the church, and a new freedom of spiritual and intellectual life. Francis of Assisi glorified God's natural creation. And a Franciscan monk, Roger Bacon, developed the method of inductive thinking. Men rejoiced in discovering new lands and propounding new theories. Tycho Brahe, Copernicus, and Kepler in astronomy, and Galileo and da Vinci in physics, with Harvey and Newton, destroyed the old naturalistic conceptions that had become entangled with the dogma of the church, and laid the foundations of naturalism. Hume pro-

²E. E. Aubrey, *Present Theological Tendencies* (1936), p. 229.

nounced all writings except those of mathematical and experimental subject matter as worthy to be burned.³ The Positivism of Comte followed. Darwin made a suggestion and Herbert Spencer elaborated a philosophy of naturalism. It was assumed the world was automatically getting better and better as an evolutionary process proceeded. The inductive method, the approved method of naturalism, was alone considered worthy of serious use. Gradually it was employed to study not only the inanimate world, but living forms, man himself and his intellectual and, finally, spiritual life. The scientific method rendered man great service, in that it has given a more adequate conception of the physical universe and has furnished such religious knowledge as may be derived from observation of human religious experience. But recently it has received criticism. What began as a means for freeing the human spirit from oppressive Scholasticism has itself become an oppressive naturalism that bars man from freedom to satisfy his soul's deep need of the supernatural. The scientific method begins by limiting its field to the natural, and consequently ends by having only the natural in its field. But so great has become its prestige that modern man fears to pass outside its fold, just as medieval man feared to get away from Scholasticism. So your modern sits inside the man-made method and will not be free to find truth by any other means. Metaphysics, intuition, spiritual experimentation, and revelation are taboo.

The prestige of naturalism and its child, secularism, has been weakened recently. Naturalism is not rightly identified with the scientific method. Naturalism is a philosophy built exclusively upon that method and refusing knowledge by any other method. However, as a matter of fact, naturalism does receive much of its content by acts of faith—faith in the sufficiency of its method, faith in its evaluations and syntheses, faith in many unproved hypotheses, faith in its own metaphysics, its premises. Recently, the new physics has, as it were, reduced matter to a mathematical formula concerning electrical energy. There has been introduced a new view regarding mathematical certainty, elaborating the contention of Kant that mathematical description cannot reach ultimate reality. The result of the scientific method is a selected abstraction. The new astronomy

³At end of "Enquiry Concerning the Human Understanding," in Hastings' *Encyclopaedia of Religion*, Vol. IX., p. 195.

has taught men to wonder again. The realization which the War forced upon men, that scientific knowledge can be prostituted to antisocial purposes, did something to destroy the popular prestige of science. Familiarity with the mechanical contrivances that were popularly recognized as the wonders of science, the impotence of science to deal with the depression, and sometimes the knavery of camp-followers of science who sullied the word by their use of it, have helped break the popular faith in naturalism.

Modern man is bewildered. Naturalism has failed to give him any clear objective in living, but it has made life more complex and tended to destroy the old authority of the church and the Bible in the thinking of many. Having learned to think objectively modern man cannot concentrate his loyalties and develop a drive, a dynamic in life. The scientific method makes one a good observer of life but does not fit one to live life. Naturalism has tended to degrade man's sense of his own importance, to make him a fortuitous conglomeration of dust rather than a son of God. He finds himself in a flood of naturalism and secularism and without a ladder upon which he can climb out. In life's swirling values where can he find integration?

What is the way out? Metaphysical and theological thinkers are proposing various answers today. Naturalistic theism is an attempt to apply the scientific method to all of life, and so find nature's God through nature. Henry N. Wieman and Alfred N. Whitehead are examples of this school. They would construct life upon a theism based upon a keener observation of the witness to God in his created world. Columbia Seminary has traditionally recognized the contribution of this method but it has also recognized the limitations and insufficiency of such natural theology.⁴

Modernism has been a strong force in recent theological thought and continues to be. Modernism is not really a theological system. It has no recognized creed. It is really a method of approach, a certain outlook upon truth, and an opportunist adaptation of religious truth in an effort to be all things to all men. It seeks to cut the bread of life to suit the fashion demanded by the moment, in order that choosy moderns, suffering from malnutrition, may be induced to

⁴Charles Hodge, *Systematic Theology* (1907), p. 22. A textbook at Columbia Seminary.

eat and live. Modernists do not agree among themselves in doctrines, but only in method. They want to bring religious truth to meet the present need. But in doing so they often throw away or neglect truth, and substitute for bread some synthetic food prepared in their own imaginings. Conservative Columbia objects to any adulteration and serves good, plain, old-fashioned bread. Self-expression needs to be checked by an objective standard, and adaptations of religion are necessarily tentative because the human knowledge to which adaptation is made is subject to change. Again, to identify religion with some prevailing *zeitgeist*, as modernism has so often identified the Kingdom of God and Democracy, is to degrade theology and destroy its power to judge that very Democracy, and to invite the same sort of trouble that came in the Middle Ages when the church had adopted the feudal system. Modernism may serve a good purpose in stirring us up from a dead orthodoxy and helping us preach to the present-day needs of men; but modernism is of today, while theology is, we believe, of eternity.

Neo-Thomism is the name applied to the new intellectual movement in the Roman Catholic Church. Holding that the world went astray at the Renaissance, this school would have culture go back to Thomas Aquinas and bring certain values down to the present day. Modern society is severely criticized because of its disunity. The revolt at the Renaissance led to the breakdown of monarchy, then to the overthrow of feudalism, then to the various revolts of the people, and to individualism. Anarchy is the final outcome of violation of the fifth commandment. Protestantism, with its various sects, is seen not as a family composed of separate units in the common Christianity but as a disintegration and disunity. Art and education suffer from internal conflict. Human life is caught in self-contradiction. Philosophy, based on science, rests on shifting sand, and is too tentative to take itself seriously, and yet it furnishes the only stability for current life.

"Coherence and unity are lost in a confused atomism which appears to the critic like the fragments of a picture puzzle in the hands of a child that will not believe in pictures. Man's hunger for meaning and direction in life satisfactory to his highest aspirations is fed with a stone for bread: a view of nature, of human society, and of his own personality which reduces these to a naturalistic level

where the hunger itself is argued out of existence but the ache is left. Bewildered, unhappy, restless, the modern man bemoans his own confusion; and yet smiles bitterly at all proposals for relief because his faith in human thought has been demoralized."⁵

For the cure of the world's ills this school suggests an adaptation of the principles of the Scholastics. A comprehensive metaphysic will recognize the fact of change and the relation of change to an essence or nature which governs change. An acorn changes in becoming an oak, but its change is governed by the nature of an acorn. Change presupposes a cause, an uncaused, self-existent and determinative pure essence. This is God the First Cause, who is manifest in the world that He has made, both as the necessary condition of order and of existence. Here is reality. Here is a metaphysic offered for our thinking. Upon this rock we may build us a house of life. Since the essence of man is not material but spiritual, man is related to the Divine Essence in a peculiar way. Man is a citizen of two worlds, the natural and the supernatural, and man's freedom consists in his realization that he lives in the world of nature but is not altogether of it.

In relation to the natural world, the Neo-Thomist is an inductive thinker and follows the scientific mode of the hour, taking pride in calling his school "the new intellectualist." However, two assumptions are held: the theistic interpretation and the possibility of revelation. Revelation does not contradict nature, but supplements it. Faith does not contradict reason, but completes it. Nature manifests God to man but not God's nature. We can know God as *He* is only because He revealed Himself. He is supra-rational as well as supranatural. Upon this metaphysic the Neo-Thomist proceeds to fit a Christian system and to propound a propaganda for the Romanist Church. The Columbia thinking has never deserted a theistic metaphysical basis.⁶ One of the principles wrought out by Dr. James Woodrow was that of noncontradiction between nature and revelation. Columbia Seminary has always been very careful that human error shall not be introduced into the Christian system that is constructed upon that metaphysical basis. The Neo-Thomists bring in the Fathers, the Councils, and Aristotle, not only to help under-

⁵E. E. Aubrey, *op. cit.*, p. 126.

⁶Charles Hodge, *op. cit.*, pp. 24, 191.

stand the Scriptures, but as an authority along with the Scriptures! Columbia holds to the sufficiency of Scripture as a source for Christianity.

The Dialectical or Crisis Theology has attracted the theological world in our day. Karl Barth was trained in the smugly rationalistic theology of prewar Germany, with some pietistic influences from Wuerttemberg. Against the disillusionment of postwar Europe he published his *The Epistle of Romans*, which saw modern life through Paul's conceptions. It contained the soul struggle of the young preacher to find theological assurance against the background of skepticism, and to deliver the vital message for his congregation. It was much like the thought of Kierkegaard, in Denmark, 1813-1855. The book was widely received. It was a new slant upon the theological problem. It called men back to the Bible as a record of God's revelation of Himself. It frankly debunked the intellectual and spiritual pretensions of man, and urged the absolutely desperate condition of our lives. It presented religion as a crisis, but in the crisis God speaks a positive word. That Word is Jesus Christ. But Jesus Christ can only be perceived in the crisis and as the Paradox saving us in our crisis. Faith leaps from self-confidence into the abyss and lands in the arms of God. It is all a gift of God. This theology is much like a return to the doctrine of the Reformation. It brings men personally face to face with God somewhat as Calvinism does. Yet it differs from Calvinism and the Columbia tradition in many respects. In the first place it comes out of a higher-critical skeptical background. Again, it begins with negation; and in utter negation finds personal faith. Columbia theology begins with affirmation, the message from God. This message works negation, or conviction, within man by its majesty and holiness. In this self-emptiness man finds Christ. In Barth's teaching not only the individual but the whole Christian truth seems to be in the crisis. In Calvinism the truth stands unaffected, and only the individual is in the crisis. Both agree in explaining the process as an activity of God's grace. The Barthian neo-Calvinism has much in common with Columbia's traditional teaching and already has been given attention at Columbia, but there are differences, as Dr. W. C. Robinson points out in his recent book, in the doctrines of inspiration, history, reason, and common grace.⁷

⁷W. C. Robinson, *The Certainties of the Gospel* (1935), p. 10.

The First Century Christian Fellowship has recently, through its groups, emphasized personal religion and certain practical elements in the Christian life, such as the quiet time of devotion, willingness to do the will of God, sincere repentance of all known sin, and unselfish sharing with others. This is a movement not attached to any particular theology. It simply emphasizes practices long advocated at Columbia, but sometimes the new emphasis may be brought in such a way as to distort these practices. Its vogue shows the need in our culture for definite commitment and integration of life toward God, in reaction against the attitude of the scientific observer.

The social gospel seems to conflict with the great Columbia emphasis upon the spirituality of the church, yet a closer study may show a way to adapt this social emphasis to the time-honored Columbia position. The antecedents of the social gospel are not very congenial to the Columbia thinking. The social gospel came out of modernism. In fact, it came from the secular side of modernism, the sociological thinkers. It is traced through Saint-Simon, Comte, Mill, Spencer, Ritchl, Charles Kingsley, and Carlyle. Ruskin and Karl Marx were closely related to the type of thinking that has produced the social gospel of today. Washington Gladden and Walter Rauschenbusch were exponents of the social emphasis in the church. Sometimes the Utopia of sociological thinking has been lugged into the church and christened as the kingdom of God. Some of the chief exponents of this type of thinking seem to have become secularized, as Norman Thomas. Some of the experiments in social control by the churches, as prohibition, for instance, have not proved very encouraging to those who are urged to make the churches agencies for social control. All this is enough to anathematize the social gospel except for the fact that historic Christianity has ever been willing to sacrifice and endure in the support of even a seemingly hopeless cause, if that cause were recognized as righteous. And it is true that the general aims for social justice and betterment, which are the aims of the social gospel, are authentic Christian aims. The social gospel is serving to put inherited *mores* in crisis and demanding a rethinking of ethical adjustments. Calvinism in Geneva was distinctly a social gospel. John Calvin attempted to keep a line drawn between the temporal and spiritual affairs, but there is no

doubt that the molding of temporal life was due to Calvin's preaching. So thinking today continues to modify temporal affairs. The voice of the church sows seed that bear fruit. We are confronted to-day with just the problems that met Thornwell, Palmer, and Adger before the War Between the States. They felt their responsibility to their fellow men. They must, under God, give their opinion upon the temporal problems of the day or be self-condemned in their own consciences. Yet they realized that they had no right to insert their own temporal theories, their sociological and political opinions, into the place of revealed truth. They met the problem by ruling out such theorizing in church and then as individuals taking an active part in the problems of the day. Sometimes they did not quite live up to their theory of the spirituality of the church. As we look back now, such failures seem blots upon their records. Perhaps the only safe thing is for us to stick close to theology in the church and then seek to apply our theories, as all other men must, in the sociological and political realms. There can be no objection to men's becoming political and social reformers when they feel led to such steps, but within the church they should confine their preaching to clear deductions from theological truth. They should fearlessly preach the implications and applications of Christianity to life, but they should strictly avoid introducing man-made schemes and programs that are not directly drawn from theological truth.

Back in 1913 Dr. James R. Howerton, '85, professor of Philosophy at Washington and Lee University, published a book on *The Church and Social Reforms*. He summarized the position suggested above:

"The Church, therefore, as an organization, cannot and ought not to engage in secular reforms, political or economic. She always makes mischief when she does so. She turns aside from her own proper mission, and, at the same time, violates the freedom of conscience of her members. The only real good the Church has ever done in promoting such reforms is by her influence in forming the character, the principles, and the motives of the men and women whose real business in life is to engage in such service to business, to society, and the State. She can reform politics by reforming politicians, she can reform business by reforming the business men, she can reform society by reforming social leaders, and in no other way.

But she cannot do this if she makes it merely incidental to the saving of the souls of lawyers, politicians, business men and social leaders, in another world. As long as they regard her message merely as a means of escaping the punishment of sins committed in these relations the Church will never do society any good through such members—even if she should finally succeed in keeping them out of hell. She must regard it as one of the main purposes of her institution to equip them for service here in this world, and in just those relations; and she must deliver her message in such a way that they so understand it. Let her preach the Gospel as a rule of justification; *but she must preach the law as a rule of life, and insist that obedience to it in all the relations of life is the only valid evidence of a saving faith.* The epistle of James must be preached as well as those of Paul. Too much of 'other world hedonism' has crept into the ethics of our Christian pulpits. Selfishness is none the less selfishness because the pains it shuns and the pleasures it seeks are those of another world. The separation of Church and State does not mean that morals and religion must be kept out of politics. That the Church herself must not engage in secular reforms is not to be interpreted to mean that her preachers and her members shall have nothing to do with such reforms. That the ecclesiastical organization itself cannot be used to promote such reforms must not mean that preachers and church members may not form voluntary and interdenominational organizations in order to unify and systematize their work for social reforms. It is true that, if they do it, all those who exploit vice for political and financial ends, will raise a howl because 'the churches and the preachers are meddling in politics.' Let them howl!"⁸

In the examination of the probable relation of these various theological tendencies to Columbia Seminary, it has appeared that Columbia Seminary has a definite theology. Of course, this is well known because it is a confessional theology, a creedal theology, expressed in the constitution of the church. The Westminster Standards were an attempt to express with some fullness the Calvinistic-Augustinian-Pauline interpretation of the message of God to men. Since this message, culminating in clarity and fullness in the Word made flesh, is the same yesterday, today, and forever, it follows that

⁸Jas. R. Howerton, *The Church and Social Reforms*, pp. 82, 94.

the nature of Christianity does not change, and a statement that presents it in the seventeenth century continues to present it in the twentieth century. Of course our interpretations of words change and the categories of our thinking change, and from time to time there may need to be verbal changes and explanatory notes added. No statement, being human, can be perfect, and none can contain all truth, for then it must be all-inclusive. The confession serves as a fence to keep those who are within safe upon a rock in the midst of the surging waves of human thinking. It is not intended to be repressive, for all are at liberty to strive to change it in an orderly manner through the church courts. It is not a substitute for personal conviction nor for individual thinking. It is an intelligible statement of faith.

One of the more recent publications from the Columbia Seminary faculty is entitled *The Certainties of the Gospel*.⁹ The chapter headings are:

Introduction—Certainty, The Lost Chord in Modern Protestantism.

1. The Certainty that God is the Author of the Gospel.
2. The Certainty of Jesus Christ, the Substance of the Gospel.
3. The Certainty of the A-B-C's of the Gospel.
4. The Certainty of Grace, the Fundamental Characteristic of the Gospel.
5. The Certainty of Justification by Faith, the Gospel Way of Salvation.
6. The Certainty of God's Love and Care, the Comfort of the Gospel.

Conclusion—For the Gospel! And Unashamed!

The book is a scholarly and intellectual presentation of the Christian faith. It is abreast of the most recent scholarship but it holds firmly to the timeless message. It is written in a chaste and pleasing style. It glows with a clear faith, bright hopes, and radiant love.

The Light still shines through Columbia Seminary.

⁹See literary appendix.

One Hundred and Fiftieth Psalm

Paraphrase in verse by:

John L. Girardeau

"Praise ye the Lord, sing praise to God,
Within His holy place;
And in his firmament of power,
Unto Him render praise.

"O praise Him for His mighty acts;
His glorious greatness praise;
Praise Him with sound of trumpet blast;
With harp and psaltery praise.

"Praise Him with timbrel and with pipe;
With tuneful strings Him praise;
With organs, and on cymbals loud—
On clashing cymbals praise.

"Let every creature that hath breath
To utter forth His praise,
Jehovah's glory celebrate;
Praise ye Jehovah; praise."¹⁰



¹⁰G. A. Blackburn, *op. cit.*, p. 364.

APPENDIX

Hopewell Presbytery and Columbia Seminary

A CAREFUL reading of the minutes of Hopewell Presbytery, now deposited with the Historical Foundation, Montreat, North Carolina, makes it clear that there was no direct connection between the discussion in Hopewell Presbytery and the establishment of Columbia Seminary. Also it is clear that the Mt. Zion considered for a proposed location was Mt. Zion, Georgia, not Mt. Zion Academy, Winnsboro, South Carolina. Dr. Howe may have misunderstood the writing of Dr. John S. Wilson, in which he refers with pardonable pride to the interest of his own presbytery in a theological seminary at an early date; and other writers have elaborated upon Dr. Howe's statement. The following will make this clear. In *History of Columbia Theological Seminary*, by Rev. Geo. Howe, D.D., Ph.D., printed in the *Semi-Centennial Volume*, page 136, the author states:

"Dr. John S. Wilson, in his necrology, *The Dead in the Synod of Georgia*, says that 'to Hopewell Presbytery belongs the honor of taking the initiative for establishing a Theological Seminary in the South.' In 1817 a committee was appointed by that body to draw up a plan for a theological school. The early death of Dr. Finley soon after his election to the Presidency of Athens College prevented the report of that committee, he being one of its prominent members. In 1819, a new committee having brought in the report, the Presbytery proceeded to the choice of a location for the same, when Athens and Mt. Zion were put in nomination. The vote was carried for Athens. No further progress was made in the enterprise. Of this Dr. Wilson suggests that the conflict as to the location was the cause." Since Dr. Howe had just recounted the history of Mt. Zion Academy in Winnsboro, and its contribution of ministers, it seems that he thought the Mt. Zion mentioned by Dr. Wilson was the same institution as that at Winnsboro, South Carolina, and that Hopewell Presbytery had begun a movement for a seminary which had concerned all the Synod of South Carolina and Georgia. This interpretation is followed by Dr. R. C. Reed in *Bulletin of Columbia Theological Seminary*, March, 1922, and by the unnamed author in *Bul-*

letin of Columbia Theological Seminary, October, 1918. The same interpretation and identification is found in *History of the Presbyterian Church in South Carolina*, by F. D. Jones and W. H. Mills, page 417. It seems clear from the following extracts from the minutes of Hopewell Presbytery that this consideration was a local proposition, possibly suggested by the request of the General Assembly in 1809 for a vote upon a proposal to establish a Northern and a Southern seminary. See page 159, *Presbyterians*, by George P. Hays, D.D., Ph.D. These constitute the pertinent references to theological seminaries in the Hopewell minutes:

(EXTRACTS)

*Notes from Manuscript Records, Vol. 1
of
Hopewell Presbytery, Georgia
(Now at Montreat, N. C.)*

"Madison, Sept. 6, 1817.

"Presbytery taking into consideration the destitute state of the churches in our bounds; knowing that many of our people have been obliged to join other religious societies, or remain in a great measure bereaved of the enjoyment which arises from the communion of saints in gospel ordinance: Believing that our churches might be increased, and many new congregations formed, provided we could give reasonable assurance that they would be supplied with pastors; the members feel it their duty to pray the Lord of the harvest to send forth more labourers. And whereas, our prayers ought always to be accompanied with dutiful endeavors for the attainment of the blessings for which we pray, And whereas, there is but little opportunity for young men to acquire the knowledge of those things which are necessary to qualify for the discharge of ministerial duty; presbytery feels it incumbent on it to endeavor to make some provision for the continuance and increase of a gospel ministry in this part of the vineyard, when those who now officiate in holy things shall have rested from their labors. And believing that a Theological School in this part of the world might be subservient to that end, unanimously resolved to take that subject into

consideration, and to use such ways and means as God in His providence may seem to open up to view, as likely to be conducive to the end. And the Reverend Francis Cummins, Dr. Brown, and Dr. Finley were appointed a committee to draft a plan for a Theological school, to be laid before Presbytery at the next session, together with a statement of their views of the best means for carrying the measure into effect.”¹

“Mount Zion, April 6, 1819.

“(At “Female Academy” 4 o’clock)

“Mr. Douglas stated to Presbytery that he found it extremely inconvenient to make desirable progress in his theological studies whilst engaged in teaching a school; that he had for some time thought of going to Princeton to become a member of the Theological Seminary, and wished the advice of the Presbytery in the case. Presbytery unanimously and warmly recommended that he should go on to Princeton; and the clerk is directed to give him a certificate of his good standing with us, provided he should go to complete his studies at that institution.”

“In consequence of the death of Dr. Finley, the committee appointed in September 1817 to draft a plan for a Theological school did not report. Mr. Cummins, Dr. Brown and Mr. Beman are appointed a committee to report on that subject at our next.”²

“Siloam Church, September 6, 1819.

“On the subject of a Theological school, a report of considerable length was brought in and read, and in part considered; but not adopted. Presbytery then proceeded to the choice of a site for this institution. Athens and Mount Zion were put in nomination. On taking the vote it was carried in favour of Athens.

“Siloam Church, September 7, 1819.

“On the subject of a Theological school, another report was brought in and read; but not adopted. The further consideration of the subject was indefinitely postponed.”³

¹Minutes Hopewell Presbytery, pp. 149-150.

²Ibid., pp. 166-167.

³Ibid., pp. 170-171.

"Washington, 3d. April, 1830.

"A resolution was offered proposing the endowing a professorship in the Theological Seminary lately established by the Synod of South Carolina and Georgia, and located at Columbia, South Carolina. After much discussion, the matter was referred to a committee consisting of Messrs. Stiles, Talmadge and Mills; and to report before the rising of the present sessions."⁴

"The committee to whom was referred the subject of endowing a professorship in the Southern Theological Seminary presented their report, which was adopted, and is as follows:

"Highly sensible of the great importance to the Southern Church of a Theological Seminary within the bounds of the Synod of South Carolina and Georgia: Therefore,

"Resolved. That the Hopewell Presbytery cordially approve of the effort of the Synod of South Carolina and Georgia, to establish a Theological Seminary at Columbia; and they warmly recommend the institution to the benevolence and the prayers of the churches within our bounds.

"The same committee was directed to confer with the Presbytery of Georgia, and ascertain whether that body feels a willingness to unite with this Presbytery, should circumstances hereafter indicate the propriety of attempting the establishment of a professorship in said Seminary, and make report of their doings at our next session.⁵

"Lexington, Saturday, April 2, 1831.

"The order of the day, that is, the subject of endowing a professorship in the Theological Seminary of the Synod of South Carolina and Georgia was taken up; and the following resolutions adopted:

"Resolved. That this Presbytery highly approve the efforts of the Synod to establish a Theological Seminary within its bounds, and that we most cordially recommend to the churches under our care to patronize this infant institution.

"Resolved further. That in a particular manner we recommend to the members of our churches, and those friendly to its doctrines and discipline, to unite with the Presbytery of Georgia, so far as

⁴Minutes Hopewell Presbytery, p. 384.

⁵Ibid, pp. 386-387.

they may be willing in raising at least the sum of \$25,000.00, to endow a professorship, to be called 'the Georgia professorship' and to be under the control of these presbyteries, and at any time liable to be withdrawn and devoted to an institution which may be established in this state."⁶

That the Mt. Zion referred to was near Sparta is clear from the following considerations: The minutes for April 6, 1819, are headed "Mount Zion (at Female Academy 4 o'clock)." The largest church of the presbytery in 1817 was Mt. Zion, having forty communicant members, and Dr. Nathan S. S. Beman, pastor. He afterward became famous as a preacher at Troy, New York, and an author. He led the New School split in 1838. His brother, Carlyle P. Beman, became first president of Oglethorpe. In Vol. I, *Georgia Landmarks, Memorials and Legends*, p. 659, we read, "Mt. Zion was seven miles from Sparta." It offered educational opportunity for boys and girls. Dr. A. W. Simpson of Washington, Georgia, who is a student of Georgiana, in a letter to the writer October 26, 1932, states, "I have been looking through my papers and the only school I can find by that name located near here was Mt. Zion school, located near Sparta, Georgia, in Hancock County." In *Statistics of Georgia*, by White, 1849, we find that Mt. Zion was settled in 1811. In *Georgia Landmarks, etc.*, Vol. I, page 428, we read, "Dr. Nathan S. S. Beman, who founded the famous academy at Mount Zion, near Sparta, was chosen to succeed Dr. Finley, etc." In the same volume, page 20, quoting *Miscellanies of Georgia*, by Colonel Absalom H. Chappell, 1877, we read: "One morning in the month of June, 1816, during the summer vacation of Mt. Zion Academy . . ." *Dawson's Digest*, p. 15, records that Mt. Zion was incorporated and named December 20, 1823. *Georgia Landmarks, etc.*, Vol. II, page 123, "Mt. Zion Academy. . . In 1819, had been already for a few years, under Dr. Beman, later famous as preacher at Troy, New York." This is a quotation from the autobiography of William H. Seward, of Civil War fame, who made a trip to Georgia shortly after his graduation from Union College. In *Statistics of Georgia*, by White, we read, "The Missionary was published at Mount Zion by Rev. Mr. Gildersleeve,—commenced about 1819-20—afterwards

⁶Minutes Hopewell Presbytery, pp. 416-417.

published in Sparta, then Charleston, and since incorporated with *The Watchman and Observer* in Richmond." This shows something of the prominence of Mt. Zion Academy. It seems to have continued for many years and been absorbed into the public-school system. William Lowndes Yancey, born August 10, 1814, went to school at Mt. Zion. Rev. Nathan S. S. Beman was received into Hopewell Presbytery, April 3, 1813, from Cumberland Congregational Association. He had lately been pastor in Portland, Maine.⁷

The minutes of Hopewell Presbytery show that several candidates for the ministry were studying at Mt. Zion under the direction of Dr. Beman. On page 186 of the minutes we read, "Mr. Nahum Nixon . . . lately of Mt. Zion . . . has been under the direction and patronage of a member of this body since October last."

Eli Smith, a graduate of Dartmouth College, became a candidate April 1, 1815. Benjamin Gildersleeve, a graduate of Middlebury College, Vermont, became a candidate May 6, 1816. He was then engaged in teaching in connection with Rev. Nathan S. S. Beman. Ira Ingraham, Middlebury College graduate and rector of an academy at Powelton, was received as candidate April 4, 1816. David Root, graduate of Middlebury College, became a candidate November 9, 1816. Alonzo Church, Middlebury College, became a candidate in September, 1817.⁸

From the minutes we learn that in 1826 the Georgia Educational Society was supporting four young students for the ministry in Athens. Franklin College, now the University of Georgia, had been organized with Josiah Meigs as first professor, in 1801.⁹ Dr. John Brown, of Hopewell Presbytery, served as president of Franklin College for a time after 1811 and was then pastor of Mt. Zion Church, in Hancock County.¹⁰ Dr. Robert Finley, of Hopewell Presbytery, was president of Franklin College at the time of his death in 1817. In 1819 Dr. Moses Waddell became president. Says Dr. Alonzo Church, who himself later became president, of his fellow presbyter, "Dr. Waddell induced several families in the town and adjoining country each to board one poor young man who was

⁷George Howe, *op. cit.*, Vol. 11, p. 305.

⁸*Ibid.*, Vol. 11, p. 308.

⁹See note in Chapter I, p. 28.

¹⁰*Presbyterian Encyclopaedia*, *op. cit.*, under John Brown.

preparing for the ministry. God poured out his spirit upon the institution, and many, in a few years, were hopefully converted, and went forth as teachers of academies and preachers of the gospel.¹¹ Clearly the contest over location was between Athens and Mt. Zion, near Sparta, Georgia.

On October 3, 1936, the writer visited Sparta and drove out to Mt. Zion. Miss Kate Beman, a granddaughter of Dr. C. P. Beman, gave access to papers that shed interesting light upon Mt. Zion Academy. The *Southern Presbyterian* of June 29, 1876, states that Mt. Zion Academy opened the first Monday in Dec., 1812. For a time it was the leading classical school in up-country Georgia, Athens being in disorganization. In 1820 C. P. Beman took charge of the male department, while his brother, Dr. N. S. S. Beman, continued to preside in the Female Academy for several years before selling his slaves and moving to the North to become an abolitionist leader. Dr. C. P. Beman remained in the South and opposed his brother's views. After being rector of Eatonton Academy, he took charge of the Manual Labor School at Midway in 1835 and developed Oglethorpe University. The New School split caused his resignation, and after teaching in LaGrange he returned to Mt. Zion and opened Villa School, two miles west of Mt. Zion. He continued teaching here until a short time before his death, December 12, 1875. The old Mt. Zion Academy was burned and a new building erected on the site, which became a part of the public-school system. The ancient school bell was sent to be made into bullets in the War Between the States, but was returned and now calls the farm hands on a near-by plantation.

The Constitution, Atlanta, Georgia, October 2, 1904, informs us that Joseph Bryan invited N. S. S. Beman to settle at Mt. Zion and that Beman organized the Presbyterian Church there. Rev. J. R. Thomas, LL.D., onetime president of Emory College, was a student at Mt. Zion.

The writer visited the old Mt. Zion Church, which was bought by the Methodists in 1903 and is now conducted as Mt. Zion Methodist Church. Dr. C. P. Beman's headstone is in the graveyard. Local people point out the site of the academy beside the church, and remark with pride that Mt. Zion once was more wealthy than At-

¹¹John N. Waddell, D.D., Ph.D., *Memorials of Academic Life*, p. 99.

lanta. The ruins of old houses are in various stages of dissolution, but even the naked chimneys bear witness to the pretentiousness of the old settlement. A tannery, shoe manufactory, tailor shop, barroom, doctor's office, and a Baptist and a Methodist Church once clustered at Mt. Zion. Dr. Beman's house had twelve rooms, we were told, and beside it he had a large dormitory for his scholars. In one of the old houses there had been a hall of mirrors with two mantelpieces imported from Germany, according to the words of a descendant of one of the old families. Time was when forty expensive carriages drove up to Mt. Zion Church upon a Sunday morning. What were once spacious gardens of the big houses are now thickets of cedars and rose bushes gone wild. Dr. Beman's colored carriage driver is reported to have died in Sparta some fifteen years ago.

COLUMBIA SEMINARY MEN WHO SERVED AS MODERATORS OF GENERAL ASSEMBLIES

Presbyterian Church in the United States of America, Before 1837

1833 William A. McDowell, D.D., Secretary of the Board.

(Old School Branch, 1838-1869)

1838 William Swan Plumer, D.D., LL.D., later on faculty.
 1847 James H. Thornwell, D.D., LL.D., later on faculty.
 1848 Alexander T. McGill, D.D., LL.D., later on faculty.
 1850 Aaron W. Leland, D.D., faculty.

Presbyterian Church in the United States, 1865-1936

1861 Benjamin Morgan Palmer, D.D., '41 and faculty.
 1865 George Howe, D.D., LL.D., faculty.
 1871 William Swan Plumer, D.D., LL.D., faculty.
 1873 Henry Martyn Smith, D.D., '54.
 1874 John Lafayette Girardeau, D.D., LL.D., later on faculty.
 1877 Charles Allen Stillman, D.D., '44.
 1878 Thomas E. Peck, D.D., LL.D., entered Columbia.
 1879 Joseph Ruggles Wilson, faculty.
 1880 Thomas A. Hoyt, D.D., '49.
 1884 Thomas Dwight Witherspoon, D.D., LL.D., '59.
 1891 Hampden Colt DuBose, D.D., '71.
 1895 Charles Robert Hemphill, D.D., '74 and faculty.
 1896 Robert Quarterman Mallard, D.D., '55.
 1897 George Thomas Goetchius, D.D., '71.
 1898 Edward M. Green, D.D., '63.
 1902 William Thomas Hall, D.D., '58 and faculty.
 1904 Samuel Monroe Neel, D.D., '70.
 1905 J. T. Plunkett, D.D., '80.
 1907 James Robert Howerton, D.D., LL.D., '85.
 1909 William Ellison Boggs, D.D., LL.D., '62, and faculty.
 1912 Thomas Stone Clyce, D.D., LL.D., '90.

1916 C. W. Grafton, D.D., '73.
1917 John Miller Wells, D.D., LL.D., later on faculty.
1919 A. M. Fraser, D.D., LL.D., '80.
1921 A. B. Curry, D.D., '75.
1922 Richard Clark Reed, D.D., LL.D., faculty.
1924 Thornton C. Whaling, D.D., LL.D., '83, and faculty.

INDEX TO LITERARY APPENDIX

<i>Name</i>	<i>Class</i>
Adams, W. H.	1863
Adger, J. B.	Faculty, 1857-74
Alexander, S. C.	1853
Alston, W. M.	Faculty, 1930
Atkins, A. H.	1890
Baker, R. T.	1925
Banks, A. R.	1835
Bean, W. S.	1872
Beattie, F. R.	Faculty, 1888-93
Blackburn, G. A.	1886
Blackburn, J. C.	1918
Blakely, H. B.	Faculty, 1927-30
Boggs, W. E.	1862. Faculty, 1882-85
Bourne, G. T.	1893
Brackett, G. R.	1862
Brimm, D. J.	1890. Faculty, 1893-1900
Brimm, W. W.	1869
Brown, S. R.	1838
Bryan, W. S. P.	1878
Burkhead, J. DeW.	1859
Byrd, S. C.	1892. Faculty, 1898-1902
Carmichael, P. H.	Faculty, 1933-present
Cartledge, G. H.	1848
Cartledge, S. J.	1889
Clark, Melton	1898. Faculty, 1920-32
Clayman, R. F.	1915
Clyce, T. S.	1890
Craig, D. I.	1878
Craig, J. N.	1859
Cudlipp, Joseph H.	Visiting Instructor, 1933-present
Curry, A. B.	1875
Curtis, William	1844
Dana, W. C.	1835
Daniel, Eugene	1871
Davis, J. W.	Faculty, 1900-02
Deveaux, T. L.	1860

<i>Name</i>	<i>Class</i>
Douglas, D. M.	1899
Douglas, John	1835
DuBose, H. C.	1871
English, T. R.	1875
Flinn, J. William	1875
Foster, J. S.	Faculty, 1936-present
Fraser, A. M.	1880
Fulton, C. D.	1915
Gillespie, R. T.	1908. President, 1925-30
Girardeau, J. L.	1848. Faculty, 1876-95
Goulding, F. R.	1833
Grafton, C. W.	1873
Green, E. M.	1863
Green, J. B.	Faculty, 1921-present
Hall, W. T.	1858. Faculty, 1895-1911
Haman, T. L.	1873
Hay, S. H.	1910
Hemphill, C. R.	1874. Faculty, 1874-78, 1882-85
Henderson, L. G.	1896
Howe, George	Faculty, 1831-83
Howerton, J. R.	1885
Hoyt, T. A.	1849
Hutton, M. C.	1872
Jacobs, J. F.	1891
Jacobs, W. P.	1864
Jacobs, W. S.	1893
Johnston, R. Z.	1861
Jones, C. C.	Faculty, 1836-38, 1848-50
Jones, F. D.	1900
Lanneau, B. E.	1851. Tutor, 1851-55
Lapsley, R. A.	1880
Latimer, J. F.	1870
Law, T. H.	1862
Laws, S. S.	Faculty, 1893-98
Leland, A. W.	Faculty, 1833-63
Leyburn, John	1836
Long, I. J.	1861
Mack, J. B.	1861
Mallard, R. Q.	1855
Markham, T. R.	1854
Martindale, C. O'N.	1892

APPENDIX

<i>Name</i>	<i>Class</i>
McAlpine, Robert E.	1885
McConnell, Thos. M.	1875
McGill, Alex. T.	Faculty, 1852-53
McIlwain, W. E.	1875
McKinley, Carlyle	1874
McLaughlin, H. W.	Visiting Instructor, 1926-present
McPheeters, W. M.	Faculty, 1888-1935
McSween, John	1913
Merrick, J. L.	1833
Mickle, R. A.	1853
Miller, Arnold W.	1848
Mills, H. J.	1902
Mills, W. H.	1897
Morris, S. L.	1876
Murray, E. C.	1885
Neely, R. L.	1856
Neville, W. G.	1881
Neville, W. G.	1923
Otts, J. M. P.	1862
Palmer, B. M.	1841. Faculty, 1853-56
Pearson, R. G.	Faculty, 1911-13
Peck, T. E.	Entered about 1842
Petrie, G. L.	1862
Porter, A. A.	1842
Porter, David H.	1855
Plumer, W. S.	Faculty, 1867-80
Quarterman, J. W.	1845
Rankin, D. C.	1875
Rauschenberg, Fritz	1908
Reavis, J. O.	Faculty, 1913-20
Reed, R. C.	Faculty, 1898-1925
Red, W. S.	1886
Richards, James McDowell	President, 1932-present
Riviere, W. T.	1917
Robinson, W. C.	1920. Faculty, 1926-present
Rockwell, E. F.	1840
Rumple, Jethro	1857
Screven, W. E.	1847
Shotwell, Albert	1849
Sluter, George	1863
Smith, H. M.	1854

Smith, Newton	1892
Smith, R. P.	1876
Smith, S. M.	Faculty, 1898-99
Stacy, James	1852
Stillman, Charles A.	1844
Tadlock, J. D.	Faculty, 1885-98
Taylor, J. H.	1897
Thornwell, J. H.	Faculty, 1856-62
Vedder, C. S.	1862
Webb, R. A.	1880
Wells, John M.	President, 1921-24
Whaling, Thornton C.	1883. President, 1911-21
White, H. A.	Faculty, 1903-26
Wilds, L. T.	1911
Williams, John C.	1885
Wilson, B. F.	1887
Wilson, J. Leighton	1833
Wilson, J. R.	Faculty, 1870-75
Witherspoon, T. D.	1859
Woodbridge, S. I.	1882
Woodrow, James	Faculty, 1861-86
Workman, W. A.	1887

**LITERARY WORK of
COLUMBIA SEMINARY FACULTY**

And Complete List of Faculty

THOMAS GOULDING (A.B.), D.D.;* Professor 1827-1834

GEORGE HOWE (A.B., B.D.), D.D., LL.D.; Professor 1831-83

History of the Presbyterian Church in South Carolina, Vol. II, 1883.

Theological Education. 243 pages. Published in 1844.

An Appeal to the Young Men of the Presbyterian Church in the Synod of South Carolina and Georgia. 48 pages. Issued in 1836.

Thy Kingdom Come. A missionary sermon preached before Presbytery of Harmony, Salem, S. C., 1833.

A Sermon Occasioned by the Death of Rev. Robert Means of Fairfield District, S. C. Preached on second Sabbath in June, 1836.

A Eulogy on the Rev. Joshua Bates, D.D., Former President of Middlebury College. Delivered on commencement day, Aug. 9, 1854.

Early History of Presbyterianism in South Carolina. A sermon preached at opening of Synod of South Carolina, Charleston, S. C., Nov. 15, 1854.

The Early Presbyterian Immigration into South Carolina. A discourse delivered before General Assembly in New Orleans, May 7, 1858, by appointment of the Presbyterian Historical Society.

The Value and Influence of Literary Pursuits. An oration delivered before the Eumean and Philanthropic Societies of Davidson College, N. C., commencement, August 13, 1846.

The Endowments, Positions, and Education of Women. An address before Hemans and Sigourney Societies of Female High School, Limestone Springs, July 23, 1850.

Introduction to the Works of the Rev. Robert Means, with a Note on the Genuineness of Pentateuch.

The Secondary and Collateral Influences of the Sacred Scriptures. A pamphlet. Articles published in *Southern Presbyterian Review*:

On the Holy Spirit, 1847; *Ethnography*, 1849; *Unity of the Race*, 1849; *The Mark of Cain and the Curse of Ham*, 1850; *On Notts' Lectures*, 1850; *Genuineness of Pentateuch*, 1850; *Unity of the Human*

*Parentheses are used where sources do not indicate the degree but only state that individual graduated, or as in the case of Union Seminary, Virginia, which only began to confer the B.D. degree in 1900. Before then the students simply graduated, although work equal to the present requirements was done.

Race, 1851; *Types of Mankind*, 1855; *The General Assembly of 1858*; *Renan's Origins of Christianity*, 1866; *Jean Calas, the Martyr of Toulouse*, 1874; *Dr. Charles Colcock Jones's History of the Church*, 1868; *Treatise on Church Government*, Philadelphia, 1888.

One of three founders in 1847 and editors of the *Southern Presbyterian Review*.

AARON WHITNEY LELAND (A.B.), M.A., D.D.; Professor 1833-63

Sermons in The Southern Preacher.

CHARLES COLCOCK JONES (A.B., B.D.), D.D.; Professor 1836-38,
1848-50

History of the Church of God during the Period of Revelation.

A Catechism of Scripture Doctrine and Practice for Families and Sabbath Schools for the Oral Instruction of Colored Persons, Philadelphia. Third Edition, 1852.

The Religious Instruction of the Negroes in the United States, Savannah, 1842.

Yearly Reports of Negro Work, 1833-1858. Copies now at the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N. C.

Ninth Annual Report of the Association for the Religious Instruction of the Negroes in Liberty County, Georgia; together with the address to the association by the President. By Rev. Robert Quarterman, Savannah, 1844.

BAZILE E. LANNEAU (A.B., B.D.), M.A.; Tutor 1851-55

An editor *Southern Presbyterian*, 1856-58.

ALEX. T. MCGILL (A.B., B.D.), D.D.; Professor 1852-53.

Treatise on Church Government, Philadelphia, 1888.

BENJAMIN MORGAN PALMER (A.B., B.D.), D.D., LL.D.; Professor 1853-56

The South: Her Peril and Her Duty. A discourse delivered in the First Presbyterian Church, New Orleans, La., Thursday, Nov. 29, 1860.

A Vindication of Secession and the South from the Strictures of Rev. R. J. Breckinridge, D.D., in the *Danville Quarterly Review*. Reprinted from *Southern Presbyterian Review* for April, 1861. New Orleans, 1861.

The Theology of Prayer, Presbyterian Committee of Publication, Richmond, Va., 1894.

Formation of Character. Twelve lectures delivered in 1889.

The Broken Home or Lessons in Sorrow, 1890.

Slavery a Divine Trust, New Orleans, 1860.

National Responsibility Before God, New Orleans, 1861. A discourse before the General Assembly of South Carolina, December 10, 1863. Columbia, 1864.

Hindrances to Union with the Church: A Letter to an Aged Friend, in 1874.
1891.

The Threefold Fellowship and the Threefold Assurance, Presbyterian Committee of Publication, Richmond, Va., 1902.

Contributed to *Southwestern Presbyterian: Christian Paradoxes, Leaves from a Pastor's Portfolio*.

The Life and Letters of James Henley Thornwell, D.D., LL.D., Whittet and Shepperson, Richmond, Va., 1875.

The Family, Civil and Church Aspects, 1876.

The Church a Spiritual Kingdom.

The Physician.

The Lawyer.

The Love of Truth. An address before Erskine College.

Man's Religious Nature. Address before University of North Carolina.

History of First Presbyterian Church, 1873.

Contributed to *Southern Presbyterian Review* and its successor, *Southern Presbyterian Quarterly*:

The Jews; The Hebrew Commonwealth Enshrined the Fundamental Principles of Political and Civil Liberty, April, 1898; *The Import of Hebrew History; Mormonism; Relation between Work of Christ and the Condition of the Angelic World; The Doctrine of Imputed Sin; Doctrine as the Instrument of Sanctification; Grounds of Certitude in Religious Beliefs; Baconianism and the Bible*.

Review of *The Sensualistic Philosophy of the Nineteenth Century*.

Church and State.

The Proposed Plan of Union.

Fraternal Relations.

Lay Evangelism.

The Claims of the English Language.

The Art of Conversation.

JAMES HENLEY THORNWELL (A.B., B.D.), D.D., LL.D.; Professor
1856-62

Book on Apocrypha, 1845. *Arguments of Romanists, Discussed and Refuted*.
Discourses on Truth. Sermons preached in chapel of South Carolina College.
New York, 1855.

Hear the South! The State of the Country: An article republished from the
Southern Presbyterian Review. Columbia, 1852.

A Review of J. B. Adger's Sermon on the Religious Instruction of the Colored Population. Charleston, 1850.

The Rights and Duties of Masters. A sermon preached at the dedication of a church erected in Charleston, S. C., for the benefit and instruction of the colored population. Charleston, 1850.

Thornwell's Collected Writings, published posthumously. Vols. I and II, J. B. Adger, D.D., editor. Vol. III, J. B. Adger and J. L. Girardeau, editors. Presbyterian Committee of Publication, Richmond, Va., 1889.

The Life and Letters of James Henley Thornwell. By B. M. Palmer, D.D., LL.D., Whittet and Shepperson, Richmond, Va., 1875.

Tracts: Extract from *Writings of Traill*, about 1840. *Election and Reprobation*, about 1840.

Sermons Published: *The Vanity and Glory of Man*, Oct. 9, 1842; *The Necessity of the Atonement*, Dec., 1843; *Death of Calhoun*, April, 1850; *Sermon before the Legislature*, Dec., 1854; *Letter to Governor Manning on Education*, 1853.

Editor for a time *Southern Review*, published in Charleston, S. C. Co-founder, June, 1847, and contributing editor, *Southern Presbyterian Review*.

The State of the Country. An article republished from the *Southern Presbyterian Review*. Columbia, 1861.

Tracts and Cards. In collection of Presbyterian Historical Society, Philadelphia, some used for wartime distribution.

JAMES COHEN (A.B., B.D.), M.A.; Tutor 1856

JOHN B. ADGER (A.B., B.D.), D.D.; Professor 1857-74

My Life and Times, J. B. Adger, D.D., Presbyterian Committee of Publication, Richmond, Va., 1899.

Translated the ancient Armenian New Testament into modern Armenian, with aid of native helpers, 1834-46.

Translated catechism of C. C. Jones into Armenian.

With Professor Andrew Papaseau translated D'Aubigne's *History of Reformation* into Armenian.

Proceedings of the Meeting in Charleston, South Carolina, May 13, 15, on the Religious Instruction of the Negroes, Charleston, 1845.

The Christian Doctrine of Human Rights and of Slavery. In two articles from the *Southern Presbyterian Review* for March, 1849. Columbia, 1849.

JAMES WOODROW (A.B.), M.A., Ph.D., M.D., D.D., LL.D., J.U.D.; Professor 1861-86

Inaugural Address, Southern Presbyterian Review, Jan., 1862.

Address on Evolution, Southern Presbyterian Review, Vol. XXXV. Delivered May 7, 1884. Published in July, 1884, issue.

Editor and proprietor of the *Southern Presbyterian Review*, 1861-85, and of *Southern Presbyterian*, 1865-93.

Dr. James Woodrow, His Teachings, as Contained in His Sermons, Addresses, Editorials, Etc., being Part 2 of *Dr. James Woodrow, Character Sketches and His Teachings*. Collected and Edited by His Daughter, Marion W. Woodrow. R. L. Bryan Co., Columbia, S. C., 1909.

WILLIAM SWAN PLUMER (A.B., B.D.), D.D., LL.D.; Professor 1867-80

Published about twenty-five volumes.

Commentary on the Psalms, 1,200 pages.

Commentary on Epistle to the Romans.

Commentary on Epistle to the Hebrews.

Vital Godliness.

The Rock of Our Salvation, American Tract Society, N. Y., 1867. Translated into Chinese by Hampden C. DuBose about 1880.

The Grace of Christ, Presbyterian Board of Publication, Philadelphia, Pa., 1853.

The Bible True and Infidelity Wicked.

The Saint and the Sinner.

The Law of God as Contained in the Ten Commandments.

Sermons for the People.

The Person and Sinless Character of Our Lord Jesus Christ.

Jehovah-Jireh.

Pastoral Theology.

Founder and sole editor of *The Watchman of the South*, Richmond, Va., 1837-45.

JOSEPH RUGGLES WILSON (A.B., B.D.), D.D., LL.D.; Professor 1870-74

Editor *North Carolina Presbyterian*, 1876.

Stated Clerk of General Assembly, 1865-98.

Teacher at Hampden-Sydney College and professor of theology at Southwestern Presbyterian University.

CHARLES ROBERT HEMPHILL (A.B., B.D.), M.A., D.D., LL.D.; Tutor 1874-78, Professor 1882-85

In *Moses and His Recent Critics*, author of chapter entitled *Validity and Bearing of the Testimony of Christ and His Apostles to the Mosaic Authorship of the Pentateuch*.

Member International Sabbath School Committee, 1902-14.

Member Ad Interim Committee on new *Book of Church Order*, 1921-25.

JOHN LAFAYETTE GIRARDEAU (A.B., B.D.), D.D., LL.D.; Professor 1876-95

Thornwell's Collected Writings, Vol. III, J. B. Adger and J. L. Girardeau, editors. Presbyterian Committee of Publication, Richmond, Va., 1889.

Calvinism and Evangelical Arminianism, W. J. Duffie, Columbia, S. C. The Baker and Taylor Co., New York, 1890.

The Will in its Theological Relations, W. J. Duffie, Columbia, S. C. The Baker and Taylor Co., New York, 1891.

Discussions of Theological Questions, Geo. A. Blackburn, editor, Richmond, Va., 1905. 534 pages.

Discussion of Philosophical Questions, Edited by G. A. Blackburn, Presbyterian Committee of Publication, Richmond, Va., 1900.

Long extracts in *Life Work of J. L. Girardeau*, by G. A. Blackburn, Columbia, S. C., 1916.

Sermons on Important Subjects by J. L. Girardeau. Edited posthumously by G. A. Blackburn, The State Company, Columbia, S. C., 1907.

Instrumental Music in the Public Worship of the Church, 1888.

Pamphlet, *The Substance of Two Speeches on the Teaching of Evolution in Columbia Theological Seminary*. Delivered in Synod of South Carolina at Greenville, S. C., Oct., 1884.

WILLIAM ELLISON BOGGS, A.B., M.A., (B.D.), D.D., LL.D.; Professor 1882-85

Chancellor University of Georgia.

The Boggs Family, 1916.

CHARLES C. HERSMAN (B.D.), A.B., M.A., D.D., LL.D.; Professor 1887-88

JAMES DOAK TADLOCK (A.B.), M.A., D.D., LL.D.; Professor 1885-98

The Relation of the Standards to Other Creeds, in *Memorial Volume of the Westminster Assembly*, Presbyterian Committee of Publication, Richmond, Va., 1897.

FRANCIS R. BEATTIE (A.B.), B.D., Ph.D., D.D., LL.D; Professor 1888-93
An Examination of Utilitarianism.

Utilitarian Theory of Morals.

The Methods of Theism.

Radical Criticism: An Exposition and Examination of the Radical Critical Theory Concerning the Literature and Religious System of the Old Testament Scriptures, Fleming H. Revell Co., New York, 1894.

The Presbyterian Standards, Presbyterian Committee of Publication, Richmond, Va., 1896.

Calvinism and Modern Thought.

Christianity and Modern Evolution.

Apologetics, or The Rational Vindication of Christianity, Presbyterian Committee of Publication, Richmond, Va., 1903.

Editor and review writer.

WILLIAM MARCELLUS MCPHEETERS, A.B. (B.D.), D.D., LL.D.; Professor 1888-1935

Articles, reviews. Editor of *Religious Outlook*. Later changed to *The Religious Outlook and Bible Student*. In 1900 changed to *The Bible Student*, Bryan Printing Co., Columbia, S. C., until 1904.

Associate editor of *The Bible Student and Teacher*, 86 Bible House, New York, 1906.

Stone Lecturer, Princeton Theological Seminary, 1912.

Pamphlets on *Science of Interpretation* for class use.

Lecturer at Wilbur W. White Bible School, Montclair, N. J., 1900.

DANIEL JOHNSON BRIMM, A.B., M.A., D.D., '90; Professor 1893-1900

Coeditor *The Religious Outlook*, which was changed to *The Religious Outlook and Bible Student*.

A Syllabus for Bible Students.

Pamphlets.

SAMUEL SPAHR LAWS (A.B., B.D.), D.D.; Professor 1893-98

The Atonement by the Christian Trinity, 1919.

WILLIAM THOMAS HALL, A.B., M.A., B.D., D.D., LL.D., '58; Professor

1895-1911.

Sermons.

Religion in the Army of Tennessee, in *The Land We Love*, December, 1867, Vol. IV, pp. 127-131. (*The Land We Love* was published monthly at Charlotte, N. C.)

RICHARD CLARK REED (B.D.), A.B., D.D., LL.D.; Professor 1898-1925

The Gospel as Taught by Calvin.

Historical Sketch of Presbyterian Church in United States in Schaff-Herzog Encyclopedia.

History of the Presbyterian Churches of the World, The Westminster Press, Philadelphia, Pa., 1917.

What Is the Kingdom of God, Richmond, 1922.

Associate Editor the *Presbyterian Standard*, 1905-24.

Historical Sketch of the Presbyterian Church in the United States.

Life of Athanasius, Presbyterian Committee of Publication, 1904.

Religious History of the Southern Negroes, in American Society of Church History, Section 2, Vol. 4.

Member Assembly Committee to revise Hymnal.

History of Presbyterian Church, Charlotte, N. C., 1923.

John Knox, His Field and Work, Richmond, 1905.

SAMUEL MACON SMITH (A.B., B.D.), D.D.; Professor 1898-99

The Standards in Relation to Current Theology in Memorial Volume of the

Westminster Assembly, Presbyterian Committee of Publication, Richmond, Va., 1897.

JOHN WRIGHT DAVIS (A.B., B.D.), M.A., D.D., LL.D.; Professor 1900-02
Commentary on Gospels and Acts in Soochow colloquial.
Hymnbook with Notations in Mandarin dialect.
 Member of Committee on Translation of New Testament in Soochow colloquial and Chinese literary style.
Political Geography in Chinese.

SAMUEL CRAIG BYRD, A.B., M.A., B.D., D.D., LL.D., '92; Tutor, 1893.
 Professor (Adjunct) 1898-1902
 President Chicora College.
 Articles.

HENRY ALEXANDER WHITE, A.B., M.A., Ph.D., D.D., LL.D.; Professor 1903-26
Public-School Histories: History of the United States; The Making of South Carolina; A Beginner's History of the United States.
John C. Calhoun, in *Library of Southern Literature*.
 Articles in *The South in the Building of the Nation*.
Robert E. Lee and the Southern Confederacy in *Heroes of the Nations Series*, G. P. Putnam's Sons, New York, 1897.
Stonewall Jackson in *American Crisis Series*, 1907.
The Scotch-Irish in America.
The Origin of the Pentateuch in the Light of the Ancient Monuments, B. F. Johnson Publishing Co., Richmond, Va., 1894.
Harmony of the Gospels.
The Gospel of Comfort, Stone Foundation Lecture, Princeton, N. J., 1920.
Southern Presbyterian Leaders, 1911, New York.
 Address at Tercentenary of King James Bible, 1911.
Political History of the Time in Memorial Volume of the Westminster Assembly, Presbyterian Committee of Publication, Richmond, Va., 1897.

WILLIAM ERSKINE McILWAIN (A.B.), B.D., D.D., '75; Financial Agent 1909
 A pamphlet on early Presbyterianism in West Florida.
Historical Sketch of the Presbytery of Mecklenburg, Hirst, Charlotte, N. C., 1884.
Twenty-Three Years of Home Mission Work in the Presbytery of Mecklenburg, N. C., Dispatch Printing Co., Birmingham, Ala., 1893.

THORNTON C. WHALING, A.B., B.D., D.D., LL.D., Litt.D., '83; President and Professor 1911-21
Questions on Theology, Columbia, 1916.

The Church and Education.

Jesus and Christian Doctrine.

Science and Religion Today.

McNair Lecturer, University of North Carolina, 1928.

Associate editor *Central Presbyterian*, 1890-98.

Review editor, *Magazine of Christian Literature*, 1890-93.

Avera Bible Lecturer, Trinity College, North Carolina, 1913.

ROBERT GAMALIEL PEARSON (A.B., B.D.), D.D.; Professor 1911-13

Life Sketch and Evangelistic Sermons of R. G. Pearson, D.D. Life sketch by his wife, Richmond Press, Inc., about 1914.

JAMES OVERTON REAVIS, A.B., M.A., B.D., LL.B., D.D., LL.D.; Professor 1913-20

Author missionary literature.

EDGAR D. KERR, A.B., B.D., D.D., '07; Professor 1915-present

HUGH RODERICK MURCHISON, A.B., D.D., B.D., '97; Professor and Business Manager, 1920-26

MELTON CLARK, A.B., B.D., D.D., '98; Professor 1920-32.

Article in *James Woodrow, Character Sketches and His Teachings*, collected by Marion W. Woodrow. (p. 126.)

JOHN MILLER WELLS (A.B.), M.A., Ph.D., D.D., LL.D.; President and Professor 1921-24

Southern Presbyterian Worthies, James Sprunt Lectures, Union Theological Seminary, 1936, Presbyterian Committee of Publication, Richmond, Va.

JAMES BENJAMIN GREEN, A.B., D.D.; Professor 1921-present

Studies In the Holy Spirit, Fleming H. Revell Co., New York, 1936. Lectures.

RICHARD THOMAS GILLESPIE, A.B., B.D., D.D.; President and Professor 1925-30

Article *Columbia Theological Seminary in The King's Business in the Synod of Alabama*.

Articles, etc.

Editor *Bulletin Columbia Theological Seminary*.

CHARLES C. McNEILL, A.B., B.D., D.D.; Professor 1925-27

WALTER P. TAYLOR, Ph.D.; Instructor in Public Speaking 1925-26

WILLIAM CHILDS ROBINSON, A.B., M.A., B.D., Th.M., Th.D., D.D., '20; Professor 1926-present

Columbia Theological Seminary and the Southern Presbyterian Church, Dennis Lindsey Printing Co., Decatur, Ga., 1931.

The Theology of Jesus and the Theology of Paul, Bulletin Columbia Theological Seminary, Feb., 1937.

The Theocentric Theology Implicit in the Name of the Trinity, London, 1935.

The Gospel of the Forty Days, Richmond, Va., 1934.

The Holy Spirit In Holy Writ, Atlanta, Ga., 1935.

The Certainties of the Gospel, Zondervan Publishing Co., Grand Rapids, Mich., 1935.

Our Lord, An Affirmation of the Deity of Christ in the Face of Modern Unbelief, W. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1937.

HENRY W. McLAUGHLIN, A.B., D.D.; Visiting Instructor 1926-present

The New Call, Presbyterian Committee of Publication, 1926.

Christ and the Country People, Presbyterian Committee of Publication, 1928.

The County Church and Public Affairs, The Macmillan Co., 1930.

Religious Education in the Rural Church, Fleming H. Revell Co., New York, 1932.

Articles for the *Expositor* and other magazines.

HUNTER BRYSON BLAKELY, A.B., M.A., B.D., Ph.D., D.D.; Professor 1927-30

Religion in Shoes or Brother Bryan of Birmingham, Presbyterian Committee of Publication, Richmond, Va., 1934.

With Christ Into Tomorrow, Presbyterian Committee of Publication, Richmond, Va., 1936.

SAMUEL ANTOINE CARTLEDGE, A.B., M.A., B.D., Ph.D.; Instructor 1928-29, Associate Professor 1930, Professor 1931-present

WALLACE McPHERSON ALSTON, A.B., B.D., M.A.; Instructor 1930

Staff editor the *Earnest Worker* and the *Program Builder*.

Pamphlets on Young People's work.

THOMAS HANCOCK GRAFTON, A.B.; Instructor 1930

D. M. MOUNGER, A.B.; Instructor 1931

STEWART HOLDERNESS LONG, A.B.; Assistant Professor 1931

J. VERNON McGEE, A.B.; Instructor 1932

PATRICK H. CARMICHAEL, B.S., Ph.D., D.D.; Professor 1933-present

The Church and Higher Education, Seminary Bulletin, August, 1935.

Articles in *Homiletic Review*, etc.

JAMES McDOWELL RICHARDS, A.B., M.A. (Oxford), B.D., D.D.; President and Professor 1932-present
Editor *Bulletin Columbia Seminary*.

JOSEPH H. CUDLIPP, A.B., B.D.; Visiting Instructor 1933-present
Onetime editor and publisher the *Brigade Boy*.
Articles.

JOHN D. COTTS, A.B.; Instructor 1933

G. THOMAS PREER, A.B., M.A.; Visiting Instructor, 1933

JOHN SHAW FOSTER, M.A., B.D., D.D.; Acting Professor 1936-present
Articles.

LITERARY WORK of COLUMBIA ALUMNI

By Classes. Indexed on page 266

1829

1833

J. LEIGHTON WILSON (A.B.), B.D., D.D.

Editor The Home and Foreign Record, while Secretary in New York City,
1853-61Established and edited *The Missionary Herald*, 1846-52.Thirty or more articles and reviews in *Southern Presbyterian Review* and
other publications.*Western Africa—Its History, Conditions and Prospects*, 1854. A book highly
commended by David Livingstone.Pamphlet reprinted by Lord Palmerston in the British *Blue Book*, 10,000
copies, and was instrumental in ending slave trade. Reprinted in *United
States Service Journal*.During seven years at Cape Palmas, Africa, 1834-42, reduced Grebo language
to writing; a grammar, dictionary, Matthew, Luke, and six or seven other
small volumes were published.At Gabon River, 1942-43; elementary books; a small hymnbook of forty-
eight pages; volume of sermons of seventy-two pages; volume of extracts
from the New Testament of eighty-two pages; and a volume of Old
Testament History, in Moongwe language.*The Foreign Slave Trade—Can it be revived without violating the most sa-
cred principles of honor, humanity, and religion*. No publisher given,
1859.*Memoirs of Rev. John Leighton Wilson, D.D.*, by Hampden C. DuBose, D.D.,
Presbyterian Committee of Publication, Richmond, Va., 1895.

FRANCIS R. GOULDING (A.B., B.D.)

The Young Marooners, Philadelphia, 1852, a story for young people trans-
lated into several European languages and still popular. Reprinted by
Dodd, Mead and Co., New York, 1931.*Little Josephine*, Philadelphia, 1848.*Confederate Soldier's Hymn Book*, a compilation, 1863.*Marooners' Island*, 1868.

*What Is Light?**Self-Helps and Practical Hints for the Camp, the Forest, and the Sea.**Frank Gordon, or When I Was a Little Boy*, 1869.*The Woodruff Stories*, 1870.*Sapelo, or Child Life in the Tide-Water.**Tahlequah, or Life Among the Cherokees.**Nacoochee, or Boy Life from Home.*

JAMES LYMAN MERRICK, A.B., M.A., B.D.

Tutor to Prince of Persia, Tabriz, 1835-42.*Instructor of Oriental Literature, Amherst College*, 1852-57.*Translated from the Persian *The Life and Religion of Mohammed**, 1850.*Translated a number of books into Persian.**An Astronomy*, compiled and translated into Persian. Persia, 1849.*History of Persia*. No title page. Ms. written in 1832.*Evidence of Prophecy Derived from the Fulfilment of the Predictions of the Hebrew Prophets and Apostles*, 1849.*Persian translation of Keith's Evidence of Prophecy*. Ms.*Passion of Christ*. Translation at Oroomiah, Persia, 1845.*Merasalah-e-Mahrebany, or Friendly Tract*, written for the Persians.*Persian Traditions*, 1844.*Risalah-e-Mahrabanee, or a Friendly Tract*. Translated from Persian.*Treatise on the Orthography and Grammar of the English Language*. Tabriz, Persia, 1842.*The Pilgrim's Harp*, a book of poems. Crocker and Brewster, Boston, 1847.

1834

1835

A. R. BANKS (A.B., B.D.)

Contributed to *Christian Observer* under name "Pilgrim."

JOHN DOUGLAS (A.B., B.D.)

Pamphlets: *History of Purity Church; History of Steel Creek Church.*

W. C. DANA, A.B., B.D., D.D.

Published translation of *Fenelon on Education of Daughters*, 1831.*A Transatlantic Tour*, 1845.*The Life of Rev. Dr. Daniel Dana*, 1866.

Compiled a volume of hymns for use of his church, Central Church, Charles-ton, which he served for 45 years.

1836

JOHN LEYBURN, A.B. (B.D.), D.D.

Secretary of Publication.

Editor *The Presbyterian* until 1861.

Soldiers of the Cross.

Hints to Young Men.

1837

1838

SAMUEL ROBBINS BROWN (A.B., B.D.), D.D.

A translator of New Testament into Japanese, between 1869-79.

Author many Chinese and Japanese publications.

Wrote autobiography in 1880 while sojourning in house of Yang Wing,

Minister Plenipotentiary of China to United States. Not known if published.

His lifework recorded in *A Maker of the New Orient*, by W. E. Griffis, Fleming H. Revell Co., 1902.

1839

1840

ELIJAH F. ROCKWELL, A.B. (B.D.), D.D.

Professor Davidson College, 1850-68. Principal Statesville Female College, 1868-72.

Author several pamphlets and contributed to *North Carolina Presbyterian* and *Presbyterian Review*.

1841

B. M. PALMER (A.B., B.D.), D.D., LL.D. (See under faculty.)

ALBERT WILLIAMS, Professor at Mercer, Penfield, Ga.

1842

ABNER A. PORTER, A.B., B.D., D.D.

A cofounder and editor *Southern Presbyterian*. Editor for years just before the War Between the States.

1843

1844

WILLIAM CURTIS (A.B., B.D.), LL.D. (Baptist.)

Founder of Limestone Female Seminary.

CHARLES A. STILLMAN (A.B., B.D.), D.D.

Founder of Stillman Institute.

Published number of sermons and essays.

Coeditor, *Southern Presbyterian*. Articles in *Presbyterian Quarterly Review*.

1845

THOMAS E. PECK, A.B., D.D., LL.D. (Entered Seminary about 1842 but dropped course because of sickness. Studied privately.)

Peck's Ecclesiology.

Miscellanies of Rev. Thomas E. Peck, D.D., LL.D., edited by T. Cary Johnson.

JOHN WINN QUARTERMAN (A.B., B.D.)

Translated portions of Scripture into Chinese language and also Dr. C. C. Jones's Catechism, at Ningpo, China, 1846-57.

1846

1847

WILLIAM EDWARD SCREVEN (A.B., B.D.)

Relation of Christianity to Poetry and Philosophy, 147 pages, dedicated to Dr. George Howe, 1847.

1848

JOHN L. GIRARDEAU (A.B., B.D.), D.D., LL.D. (See under faculty.)

ARNOLD W. MILLER, (A.B., B.D.), D.D.

Status of the Baptized Child, A Discourse, preached by appointment of the Synod of Virginia, Oct. 8, 1859. Published at synod's request, by Rev. Arnold W. Miller, Petersburg. Printed by A. F. Crutchfield and Co., Bond St., 1860.

G. H. CARTLEDGE (A.B., B.D.), D.D.

The Perpetuity of the Abrahamic Covenant, Richmond, 1890.

1849

THOMAS A. HOYT (A.B., B.D.), D.D.

Member Board of Publication Presbyterian Church, U. S. A. during part of period 1884-1902.

Pamphlet on *Confirmation*.

ALBERT SHOTWELL (A.B., B.D.)

Editor.

Published *Songbook*.

1850

1851

B. E. LANNEAU, A.B., B.D. (See under faculty.)

1852

JAMES STACY (A.B., B.D.), D.D.

A History of the Presbyterian Church in Georgia, Westminster Co., Atlanta.
Press of Elberton Star, 1912.*Water Baptism*.*Essay on the Christian Sabbath*. (The \$200 prize essay.)*Handbook of Prophecy*. Brief Outline of the Prophecies of Daniel and John,
Presbyterian Committee of Publication, Richmond, Va.*History of the Midway Congregational Church*, Liberty County, Ga., S. W.
Murray, printer, Newnan, Ga., Aug. 1, 1899.*The Published Records of Midway Church*, Vol. I, S. W. Murray, printer,
Newnan, Ga.

1853

S. CALDWELL ALEXANDER (A.B., B.D.), M.A., D.D.

History of Black Creek Church, 1857.*The Gospel in Genesis*, St. Louis, 1895.*The Covenant, Its Seals*, St. Louis, 1885.*The Stone Kingdom*.*Miracles and Events, or Some Things that God Wrought During Fifty Years
of My Ministry*, 1853-1903, Pine Bluff, Ark.

ROBERT A. MICKLE (A.B., B.D.)

Editor *Sunday-School Notes for Christian Observer*.

1854

H. M. SMITH (A.B., B.D.), D.D.

Founder and editor of the *Southwestern Presbyterian*, founded Feb. 25, 1869.

Edited a paper for circulation among the troops in the Trans-Mississippi Department under General Kirby Smith.

THOMAS R. MARKHAM (A.B., B.D.), D.D.

Author of five articles in *Southwestern Presbyterian* in 1890, while pastor in
New Orleans, 1858-94.

1855

ROBERT QUARTERMAN MALLARD, A.B., B.D., D.D.

*Editor Southwestern Presbyterian, 1891-1904.**Montevideo-Maybank or Family Life of C. C. Jones, D.D.*, Presbyterian Committee of Publication, Richmond, Va., 1898.*Plantation Life Before Emancipation*, Whittet and Shepperson, Richmond, Va., 1892.

DAVID H. PORTER (A.B., B.D.), D.D.

Published a sermon on the relation of the state to religion.

1856

R. L. NEELY (A.B., B.D.)

Sketches of the Presbytery of the Western District (prepared by Rev. R. L. Neely and published by authority of the presbytery), R. W. Merrin, printer, Hernando, Miss., 1883.

1857

JETHRO RUMPLE (A.B., B.D.), D.D.

*History of Rowan County, 1881.**History of Presbyterianism in North Carolina.*

1858

WILLIAM THOMAS HALL, A.B., M.A., B.D., D.D., LL.D. (See under faculty.)

1859

THOMAS DWIGHT WITHERSPOON (A.B., B.D.), D.D., LL.D.

*Children of the Covenant.**Letters on Romanism.*

JOHN NEWTON CRAIG, A.B., B.D., D.D.

A Brief History of General Assembly and Home Missions.

Secretary of Home Missions, 1861-98.

J. DeWITT BURKHEAD (A.B., B.D., D.D.)

Theology for the Masses, Atlanta, 1888.

1860

THOMAS LOCKWOOD DeVEAUX (A.B., B.D.)

Editor North Carolina Presbyterian, about 1874-75.

1861

JOSEPH B. MACK (A.B., B.D.), D.D.

Rocky River Church.

ROBERT Z. JOHNSTON (B.D., A.B.).

Editor *The Monthly Bulletin*, 1884-92, Lincolnton, N. C.

ISAAC J. LONG, A.B., B.D., D.D.

Founder Arkansas College.

Outline of Ecclesiastical History, St. Louis, Mo., 1888.

1862

J. M. P. OTTS (A.B., B.D.), D.D., LL.D.

Founder of lectureship in Davidson College.

Articles in *Southern Presbyterian* and *Princeton Review*.

Unsettled Questions, Touching the Foundations of Christianity, Fleming H. Revell Co., New York.

At Mother's Knee.

The Southern Pen and Pulpit.

The Fifth Gospel.

The Gospel of Honesty.

Christ and the Cherubim.

Interdenominational Literature.

The Land Where Jesus Lived, Revell, 1893.

Nicodemus With Jesus.

Light and Life for a Dead World.

Laconisms.

CHARLES S. VEDDER (A.B., B.D.), D.D.

Pamphlet on Huguenots.

GILBERT R. BRACKETT (A.B., B.D.), D.D.

Articles and important actions passed by Charleston Presbytery.

THOMAS HART LAW (A.B., B.D.), D.D.

Stated Clerk of General Assembly, 1910-22. Published minutes.

W. E. BOGGS, A.B., M.A. (B.D.), D.D., LL.D. (See under Faculty.)

GEORGE L. PETRIE (A.B., B.D.), D.D., LL.D.

Jacob's Sons, Neale Publishing Co., Washington, D. C., and New York, 1900.

Israel's Prophets, Neale Publishing Co., New York, 1912.

Several pamphlets.

1863

EDWARD MELVIN GREEN (A.B., B.D.), D.D.

Editor *Southern Presbyterian*, 1873-74.

Chairman committee that revised and prepared *Directory for Worship*.

WILLIAM HALL ADAMS (A.B., B.D.)

Seven Words from the Cross.

Walks to Emmaus.

GEORGE SLUTER, A.B., M.A. (Graduated at Princeton after attending Columbia.)

Articles in *Herald and Presbyter.*

History of Shelby County, Indiana.

Historical and Critical Essay on the Acta Pilata.

History of Our Beloved Church.

Memorial of Joseph Hamilton.

Life and Character of Mrs. Jane Major.

Resources of our Country in 1876.

Christian Home Life.

The Religion of Politics.

Plea for Religious Literature.

Life of the Emperor Tiberius.

1864

WILLIAM P. JACOBS (A.B., B.D.), D.D., LL.D.

Founder of Presbyterian College, Clinton, S. C.

Founder Thornwell Orphanage, Clinton, S. C.

Founder of *Our Monthly*. Until his death was editor.

Life of William Plumer Jacobs. (Diary edited by Thornwell Jacobs.) Fleming H. Revell Co., New York, 1918.

1865

1866

1867

1868

1869

WILLIAM WALDO BRIMM, A.B., B.D.

Man and the Bible in the Light of Reason, Franklin Printing and Publishing Co., Atlanta, Ga., 1894.

1870

JAMES FAIR LATIMER (A.B., B.D.), Ph.D., D.D.

Professor Ecclesiastical History and Polity, Union Seminary, Virginia.
Articles.

1871

EUGENE DANIEL, A.B., B.D., D.D.

The Polity and Worship of the Standards in Memorial Volume of the Westminster Assembly, Presbyterian Committee of Publication, Richmond, Va., 1897.

Some Reminiscences on Dr. James Woodrow, Character Sketches and His Teachings, Marion W. Woodrow, Columbia, S. C., 1909.

In Memory of Rev. B. M. Palmer, D.D., Memorial Address, New Orleans, 1902.

HAMPDEN COLT DuBOSE (A.B., B.D.), D.D.

Tracts in Chinese: *The Street Chapel Pulpit, Illustrated Life of Christ, Twelve Pictorial Sheet Tracts*.

In English: *The Dragon, Image, and Demon*.

Volume in English: *Memoirs of Dr. J. Leighton Wilson, D.D.*, Presbyterian Committee of Publication, Richmond, Va., 1895.

Preaching in Sinim, or the Gospel to the Gentiles.

Anti-Opium Report.

The Greater Year of Anti-Opium.

The Last Days of the Poppy.

A Catechism on the Three Religions of China.

Translated into Chinese: *Rock of Our Salvation* by W. S. Plumer.

In Chinese: *A Sketch of the Life of Dr. Plumer*.

Conference Commentaries on *Judges*; *Ruth*; *I Samuel*; *II Samuel*; *I Kings*; *II Kings*; *Psalms*; *Proverbs*; *Song of Solomon*; *Luke*; *Acts*; *Romans*; *Ephesians*; *Philippians*; *Colossians*; *II Thessalonians*; *I, II, and III John*.

Christian Apologetics.

Guide to Soochow.

Almost completed a *Systematic Theology*.

Organizer of Anti-Opium League of China and author of memorial signed by 1,333 missionaries presented to Chinese Throne. The imperial edict was issued "an almost verbatim copy of the memorial written by Dr. Du-Bose."

In Chinese: *Introduction to the Bible, the Gospels. The Gospel 1,000 Character Classic*.

1872

MILTON C. HUTTON (A.B., B.D.)

Early Dew, Short Sermons for Children, Presbyterian Committee of Publication, Richmond, Va., 1886.

WILLIAM S. BEAN (A.B., B.D.), M.A., D.D.

Teaching of the Lord Jesus, with an introduction by C. R. Hemphill, D.D., LL.D., Presbyterian Board of Publication and Sunday School Work, 1903.

Editor the *Southern Presbyterian*.

Part 2, *The Presbyterian Church in S. C., 1850-1900* in *History of Presbyterian Church in S. C. Since 1850*, by F. D. Jones, D.D. and W. H. Mills, D. D., published by the Synod of South Carolina, R. L. Bryan Co., Columbia, S. C., 1926.

1873

C. W. GRAFTON (A.B., B.D.), D.D.

Coeditor of *Mississippi Visitor* from founding in October, 1911.

THOMAS L. HAMAN (A.B., B.D.)

Pamphlet published by Mississippi Historical Society.

1874

CHARLES R. HEMPHILL (A.B., B.D.), D.D., LL.D. (See under faculty.)

CARLYLE McKINLEY

In 1879 Washington correspondent for *Charleston News and Courier*.

An Appeal to Pharaoh.

Poems: *Sapelo, Crucifer*.

1875

T. R. ENGLISH (A.B., B.D.), D.D.

Articles

J. WILLIAM FLINN (A.B., B.D.), D.D.

Complete Works of Rev. Thomas Smyth, D.D., ten volumes, reprinted by R. L. Bryan Co., Columbia, S. C., 1908.

THOMAS M. McCONNELL (A.B.), M.A., D.D.

Editor *Sunday-School Notes* in *Christian Observer*.

The Last Week with Jesus, Southern Methodist Publishing House, Nashville, Tenn., 1886.

Messages for Men, King Printing Co., Bristol, Tenn., 1921.

WILLIAM E. McILWAIN (A.B.), B.D., D.D. (See under faculty)

DAVID C. RANKIN (A.B., B.D.), D.D.

President Plumer Memorial College, Va., 1883-84.

Editor *The Missionary* 1893-1902.

Founder *The Children's Missionary*.

ALBERT B. CURRY (A.B., B.D.), D.D.

Relation of Presbyterians of Present Day to the Westminster Standards. An address delivered before the Synod of Alabama, 1897.

Historic Churches of West Tennessee. Written for Presbyterian Pastors' Association of Memphis, Tenn., March 19, 1923. Read before Memphis Presbytery, April, 1923, and ordered printed.

Practical Lessons from the Early Ministry of Jesus.

Pamphlets and articles.

1876

SAMUEL LESLIE MORRIS (A.B., B.D.), D.D., LL.D.

At Our Own Door.

The Task That Challenges.

Presbyterianism; Its Principles and Practice.

The Records of the Morris Family.

The Romance of Home Missions.

Christianizing Christendom.

The Fact of Christianity, Smyth Lectures, 1925.

The Country Church, Its Ruin and Remedy.

The Drama of Christianity, 1928.

Samuel Leslie Morris, An Autobiography, Presbyterian Committee of Publication, Richmond, Va., 1932.

Editor *The Home Mission Herald, 1908-12.*

Member Hymnbook Revision Committee of 1898 Assembly.

Many pamphlets and leaflets.

R. P. SMITH (A.B.), D.D.

President Presbyterian College, Clinton, S. C.

Experiences in Mountain Mission Work, Presbyterian Committee of Publication, Richmond, Va., 1931.

1877

1878

W. S. PLUMER BRYAN (A.B., B.D.), D.D.

Pamphlet concerning Carnegie Fund.

The Grace of God, Smyth Lecture, 1917.

An Inquiry into the Need of the Grace of God. Published posthumously. Presbyterian Committee of Publication, Richmond, Va., 1937.

D. I. CRAIG (A.B., B.D.), D.D.

A History of the Development of the Presbyterian Church in North Carolina and of Synodical Home Missions, Whittet and Shepperson, Richmond, Va., 1907.

1879

1880

A. M. FRASER (A.B., B.D.), D.D., LL.D.

President Mary Baldwin College.

Dr. Thornwell as an Ecclesiologist.

Shall Flags be Displayed in Church?

Suppose the Tithe Law Were Repealed.

Dr. Fraser and His Sermons. Published by First Presbyterian Church, Staunton, Va.

R. A. LAPSLEY (A.B., B.D.), D.D.

Editor Sunday-School Publications of Presbyterian Church, United States, 1903-22.

Lesson writer *Adult and Home Department Quarterly*, 1922-34.

The Songs of Zion, Presbyterian Committee of Publication, Richmond, Va.

The Book of the Witnesses for Jesus, Presbyterian Committee of Publication, Richmond, Va.

Articles and pamphlets.

R. A. WEBB (A.B., B.D.), D.D., LL.D.

Professor of Systematic Theology at Southwestern Presbyterian University, Clarksville, Tenn.

The Theology of Infant Salvation, Presbyterian Committee of Publication, Richmond, Va., 1907.

The Doctrine of the Christian Hope, Smyth Lecture 1914, Jackson, Miss., 1914, published by Presbyterian School of Christian Workers, Belhaven College.

Christian Salvation, Its Doctrine and Experience, Presbyterian Committee of Publication, Richmond, Va., 1921.

1881

WILLIAM G. NEVILLE (A.B., B.D.), D.D., LL.D.

President Presbyterian College.

Volume of *Sermons*, Richmond, Va., 1908.

1882

SAMUEL I. WOODBRIDGE (A.B., B.D.), D.D.

Fifty Years in China, Whittet and Shepperson, Richmond, Va., 1919.

Editor *Chinese Christian Intelligencer*.

1883

THORNTON C. WHALING, A.B., B.D., D.D., LL.D., Litt.D. (See under faculty.)

1884

1885

JAMES ROBERT HOWERTON (A.B., B.D.), D.D., LL.D.

The Church and Social Reforms, Fleming H. Revell Co., New York and Chicago, 1913.*Freedom and Causality*. By J. R. Howerton, Professor of Philosophy, Washington and Lee University, Presbyterian Committee of Publication, Richmond, Va., 1888.

ROBERT EUGENIUS McALPINE (A.B., B.D.), D.D.

Japanese tracts and articles.

English tracts and articles.

EPHRAIM C. MURRAY

Articles.

1886

JOHN C. WILLIAMS, A.B., M.A., D.D.

Office and Duties of Ruling Elder.*Spirit of the Times*.

W. STUART RED (A.B., B.D.), D.D.

Editorial service.

Texas Colonists and Religion, 1821-1836, E. L. Shettles Co., Austin, Texas, 1924.*A History of the Presbyterian Church in Texas*, The Steck Co., Austin, Texas, 1936.

GEORGE A. BLACKBURN (A.B., B.D.), D.D.

Edited *Sermons on Important Subjects by John L. Girardeau*, D.D., LL.D., The State Co., Columbia, S. C., 1907.Edited *The Life Work of John L. Girardeau*, D.D., LL.D., The State Co., Columbia, S. C., 1916.

1887

B. F. WILSON (A.B., B.D.)

Pamphlets.

First President of Converse College.

W. A. WORKMAN (A.B., B.D.)

One book.

1888

1889

S. J. CARTLEDGE (A.B., B.D.), D.D.

Published Autobiography of Rev. Groves H. Cartledge with Sermons and Discussions.Author of *The Gospel of All Ages*. Never published.

1890

THOMAS STONE CLYCE (A.B., B.D.), D.D., LL.D.

President Austin College.

Articles.

D. J. BRIMM, A.B., M.A., D.D. (See under faculty.)

A. H. ATKINS (A. B., B.D.)

Published two books. (*The Fundamentals?*)

1891

J. F. JACOBS, A.B., B.D., D.D.

Editor *The Southern Presbyterian*.

1892

S. C. BYRD, A.B., M.A., B.D., D.D., LL.D. (See under faculty.)

1892

C. O'N. MARTINDALE, A.B., M.A., B.D., Ph.D.

*The World's Greatest Need.**Protestantism vs. Romanism*, Morgan City Daily Review, Louisiana.*Baptism by Sprinkling vs. Immersion*, Kentwood Chronicle, Louisiana.*Heart to Heart Talks on Jesus*, Nashville Graded Union.*What Do Presbyterians Believe?**The Coming of Our Lord, Our Hope.**The Church and the World*—Southern Social Congress.*The Normative Church Government.**God's Sovereignty and Man's Liberty*, Whittet and Shepperson, Richmond, Va.,*The Land of Promise—To and From*, Newnan News, Newnan, Ga.*The Understanding of Christianity*, 1934.*What It Means to Be Christian*, Neely Printing Co., Chicago, Ill., 1927.*The Promised Outlook: First Corinthians Fifteen*.

NEWTON SMITH (A.B., B.D.)

Redeeming the Time. (Tract.)*Are You a Christian?* (Tract.)

Sketches of churches in county papers.

1893

W. S. JACOBS (A.B., M.A., Ph.D.), D.D.

Booklets and articles.

Editor *The Southern Presbyterian*.

GEORGE T. BOURNE (B.D., A.B.), D.D.

The Mode of Christian Baptism, DeFuniak Springs, Fla., 1928.

1896

LEROY G. HENDERSON, A.B., B.D., D.D.

Pamphlets.

1897

WILLIAM H. MILLS, A.B., B.D., D.D.

Coeditor with F. D. Jones, D.D., of *History of Presbyterian Church in South Carolina Since 1850*. Published by Synod of South Carolina, R. L. Bryan Co., Columbia, S. C., 1926.

Cotton Mill Work.

Professor of Clemson College.

South Carolina Agriculture and Industry, 1925.*The Taxation System of South Carolina*, 1926..

JAMES H. TAYLOR (A.B., B.D.), D.D.

The Membership of President Woodrow Wilson in the Central Presbyterian Church.

*The Spirit and Tradition of the Huguenots.**Contributions of Calvinism to Thought and Life.*

Other pamphlets and articles.

1898

MELTON CLARK, A.B., B.D., D.D. (See under faculty.)

1899

DAVIDSON M. DOUGLAS, A.B., M.A., B.D., D.D.

President of Presbyterian College. President of University of South Carolina.
Articles.

1900

F. D. JONES, A.B., B.D., D.D.,

Coeditor with W. H. Mills, D.D., of *History of Presbyterian Church in South Carolina Since 1850*. Published by Synod of South Carolina, R. L. Bryan Co., Columbia, S. C., 1926.

1901

1902

HENRY J. MILLS (A.B., B.D.).

Contrary Winds and Other Sermons, Presbyterian Committee of Publication, Richmond, Va., 1919.

1903

1904

1905

1906

1907

1908

RICHARD T. GILLESPIE, A.B., B.D., D.D. (See under faculty.)

FRITZ RAUSCHENBERG, A.B., B.D.

Editor, *Mountain Work*, Asheville, N. C., Vol. I-III, 1925-29.

1909

1910

S. H. HAY, A.B., B.D., D.D.

Booklets: *The Drink Evil*; *Why We Believe the Bible is the Word of God*; *Our Heavenly Father*; *Why We May Believe in Life After Death*; *The Meaning of the Christian's Sorrow*; *What is a Christian?*

1911

LOUIS T. WILDS, A.B., B.D., D.D.

Articles in *Christian Observer*, *Presbyterian of The South*, and *Homiletic Review*. Leaflet by the Presbyterian Committee of Publication, Richmond, Va.

1912

1913

JOHN McSWEEN, A.B., B.D., D.D.

President Presbyterian College.

Articles.

1914

1915

ROBERT F. CLAYMAN (A.B.), M.A., B.D.

Sermons and articles in *Christian Observer* and *The Expositor*.

CHARLES DARBY FULTON, A.B., M.A., B.D., S.T.B., D.D.

Author of missionary reports, leaflets, articles.

1916

1917

WILLIAM T. RIVIERE, A.B., M.A., B.D., D.D.

Lecture in *Bulletin of Austin Theological Seminary*.

Articles in *Union Seminary Review*, *Bibliotheca Sacra*, *Evangelical Quarterly* (Edinburgh), *Christian Observer*, and *Homiletic Review*.

1918

JOHN C. BLACKBURN.

Founder and Editor *Old Paths*.

1919

1920

WILLIAM C. ROBINSON, A.B., M.A., B.D., Th.D., D.D. (See under faculty.)

1921

1922

1923

W. G. NEVILLE, A.B., B.D.

Editor *The Firing Line*, Brazil.

1924

1925

R. T. BAKER, A.B., B.D.

Financing the Country Church, pamphlet, Presbyterian Committee of Publication, 1935.

COLUMBIA THEOLOGICAL SEMINARY ROSTER OF CLASSES

The names of all students are listed irrespective of their graduation. In cases where students dropped out and re-entered, they are listed in two classes.

Five Students of Dr. Thomas Goulding in Lexington, Georgia, 1829

Beatty, James	Jones, Farwell
Carter, H. C.	Reid, William Moultrie
	Waddell, Isaac W.

Class of 1833

Adams, James M. H.	Franklin College	South Carolina
Beattie, James		Scotland
Goulding, F. R.	Franklin College	Georgia
Keeney, John C.		
Merrick, James L.	Amherst College	Massachusetts
Reid, W. M.		South Carolina
Wilson, J. Leighton	Union College	South Carolina
Yates, William B.		South Carolina

Class of 1834

Axson, I. S. K.	Charleston College	South Carolina
DuBose, Julius J.	South Carolina College	South Carolina
Dwight, Theo. M.	Franklin College	Connecticut
Egerton, A. M.	Dartmouth College	New Hampshire
Fraser, Malcolm D.		South Carolina
Legare, I. S. K.	Yale College	South Carolina
Peden, Andrew G.		South Carolina
Petrie, George H. W.	Charleston College	South Carolina

Class of 1835

Banks, Alexander R.		South Carolina
Carwile, J. H.		
Cassels, John B.		Georgia
Dana, W. C.	Dartmouth College	Massachusetts
Douglas, John	South Carolina	South Carolina

Gray, William A.		South Carolina
Hooker, Richard	Yale College	Massachusetts
Magruder, Thomas	Franklin College	Georgia
Mallard, John B.	Franklin College	Georgia
Martin, Charles W.	Miami University	Ohio
Montgomery, T. F.	Franklin College	Georgia
Pelton, Charles B.		

Class of 1836

Cozby, James C.	Franklin College	South Carolina
Hobby, Thomas		South Carolina
Johnson, Angus		South Carolina
Ketchum, R. C.	Franklin College	Georgia
Legare, T. H.		South Carolina
Leyburn, John	Princeton College	Virginia
McQueen, Donald	South Carolina College	South Carolina

Class of 1837

Bartlett, Julius L.	Williams College	South Carolina
Cater, Edwin	Franklin College	South Carolina
Gibert, James F.	Franklin College	South Carolina
Saye, James H.	Franklin College	Georgia
Turner, D. McNeill	Charleston College	South Carolina
Winn, John	Amherst College	Georgia

Class of 1838

Auld, Donald J.	Charleston College	South Carolina
Brown, S. R.	Yale College	Connecticut
Donnelly, Samuel	South Carolina College	South Carolina
Eells, W. W.	Yale College	Connecticut
Peden, Mitchel		South Carolina
Rosamond, James	Miami University	South Carolina

Class of 1839

Bacon, Augustus O.	Franklin College	Georgia
Baker, Richard M.	Princeton College	Georgia
Brown, J. C.	Jefferson College	Pennsylvania
Cunningham, H. B.	Williams College	Pennsylvania
Curtis, L. W.	Union College	New York

Finley, David.....	Franklin College.....	Georgia
Jones, John.....	Franklin College.....	Georgia
McBryde, T. L.....	Franklin College.....	South Carolina
Phelps, James T.....	Middlebury College.....	
Theobold, W.....	Union College.....	

Class of 1840

Banks, William.....	Franklin College.....	South Carolina
Gilland, James R.....	Jefferson College.....	Pennsylvania
McCleskey, M. W.....	Knoxville College.....	
McCoy, George W.....	Franklin College.....	Georgia
Munroe, Hugh A.....		North Carolina
Newell, T. M.....	Washington College, Pa.....	Pennsylvania
Rockwell, E. F.....	Yale College.....	Connecticut

Class of 1841

Dunwody, James B.....	Yale College.....	Georgia
Emerson, W. C.....	Madison College, Ala.....	South Carolina
Gregg, George Cooper.....	South Carolina College.....	South Carolina
Harrison, Wm. P.....	Franklin College.....	Georgia
Hay, Samuel H.....	South Carolina College.....	South Carolina
McIver, John L.....		North Carolina
McKay, Neill.....	Union College.....	North Carolina
McNabb, Peter.....		North Carolina
Palmer, B. M.....	Franklin College.....	South Carolina
Patterson, M. A.....	Princeton College.....	North Carolina
Shaw, Colin.....	University of N. C.....	North Carolina
Williams, Albert.....	Franklin College.....	Georgia
Wilson, J. B.....	South Carolina College.....	South Carolina
Winn, Peter.....	Franklin College.....	Georgia
Woods, James.....		

Class of 1842

Frierson, David E.....	South Carolina College.....	South Carolina
Holmes, Z. L.....	Knoxville College.....	New York
Porter, A. A.....	Princeton College.....	Alabama

Class of 1843

Logan, George H.....	Charleston College.....	South Carolina
Way, Richard Q.....	Franklin College.....	Georgia

Class of 1844

Anderson, Edmund.....	Franklin College.....	South Carolina
Baird, James R.....	Davidson College.....	South Carolina
Curtis, William.....	.....	South Carolina
Flinn, William.....	Davidson College.....	North Carolina
Gibert, Joseph.....	Franklin College.....	South Carolina
Hendee, Homer.....	Oglethorpe Univ.....	New York
Hyde, Ezekiel F.....	Union College.....	Canada
Moore, Wm. H.....	Davidson College.....	South Carolina
Smith, William H.....	Union College.....	New York
Stewart, Clarke B.....	.....	South Carolina
Stillman, Charles A.....	Oglethorpe Univ.....	South Carolina

Class of 1845

Boggs, G. W.....	.....	South Carolina
Fleming, Julius J.....	Charleston College.....	South Carolina
Gaillard, Savage S.....	.....	South Carolina
Henderson, H. W.....	.....	South Carolina
Hillhouse, J. B.....	.....	South Carolina
Lafferty, R. H.....	Washington College, Pa.....	Ohio
McCarter, James R.....	Franklin College.....	Georgia
McLees, John.....	.....	South Carolina
Newton, Henry.....	Franklin College.....	Georgia
Quarterman, J. W.....	Franklin College.....	Georgia
Sherrill, R. E.....	Davidson College.....	North Carolina
<i>Special Student</i>		
Peck, T. E.....	South Carolina College.....	Columbia, S. C.

Class of 1846

Calhoun, P. C.....	South Carolina College.....	South Carolina
Furse, Joseph.....	.....
Savage, William T.....	Davidson College.....	South Carolina
Terry, Norman.....	.....
Wilson, Wm. W.....	South Carolina College.....	South Carolina
Winn, Thomas S.....	Franklin College.....	Georgia

Class of 1847

Crawford, T. C.....	Davidson College.....	North Carolina
Hughes, William L.....	.....	South Carolina
Roberts, William H.....	.....	North Carolina
Screven, William E.....	Franklin College.....	Georgia
Thompson, William H.....	.....	Georgia
Wight, Joseph K.....	Princeton College.....	Connecticut

*A P P E N D I X**Class of 1848*

Cartledge, G. H.	Oglethorpe Univ.	Georgia
Frierson, S. R.	Princeton College	Tennessee
Girardeau, John L.	Charleston College	South Carolina
Hadden, Robert W.	Princeton College	Alabama
Miller, Arnold W.	Charleston College	South Carolina
Palmer, Edward P.	Franklin College	South Carolina
Porter, Joseph D.		Alabama

Class of 1849

Beall, B. L.	Oglethorpe Univ.	North Carolina
Blanchard, S. M.	Dartmouth College	Connecticut
Chandler, A. E.	Davidson College	South Carolina
Hall, William H.	Oglethorpe Univ.	Georgia
Hoyt, Thomas A.	Franklin College	Georgia
Johnson, A. G.	Mar. College	Georgia
Matthews, William		Georgia
Reid, Robert H.	South Carolina College	South Carolina
Shotwell, Albert		Georgia
Singletary, Wm. H.	Davidson College	South Carolina
Ware, Edward R.	University of Ala.	Alabama
Williams, M. A.	Jefferson College	Pennsylvania

Class of 1850

Quarterman, J. M.	Oglethorpe Univ.	Georgia
Rogers, H. W.	Princeton College	Mississippi
Telford, Wm. B.	South Carolina College	South Carolina
Wills, David	Tusculum College	Tennessee

Class of 1851

Agnew, Robert	University of Glasgow	Ireland
Bowman, John R.	Princeton College	Georgia
Enloe, Ashahel	Davidson College	South Carolina
Foster, Gurdon R.	Oglethorpe Univ.	Alabama
Fraser, Donald	Oglethorpe Univ.	Georgia
James, Albert A.	Davidson College	South Carolina
Lanneau, B. E.	Charleston College	South Carolina
Loughridge, A. J.	Oakland College	South Carolina
Peace, Washington	Princeton College	Pennsylvania
Rogers, James L.	Jefferson College	Pennsylvania
Watson, A. M.	Davidson College	South Carolina
Witherspoon, A. J.	South Carolina College	South Carolina

Class of 1852

Alexander, J. H.	Oglethorpe Univ.	
Barr, James S.	Davidson College	North Carolina
Boozer, John J.		South Carolina
Buttolph, D. L.	Williams College	South Carolina
Douglass, James	Davidson College	South Carolina
Morris, F. C.	Oglethorpe Univ.	Alabama
Porter, R. K.	South Carolina College	South Carolina
Roane, Wm. H.	Oglethorpe Univ.	Alabama
Stacy, James	Oglethorpe Univ.	Georgia
Waite, James T.		New York
White, James Evans	South Carolina College	South Carolina

Class of 1853

Alexander, S. Caldwell	Davidson College	North Carolina
Baker, Wm. E.	Princeton College	Georgia
Carson, Wm. B.		Alabama
Corbet, Wm. B.	Charleston College	South Carolina
Cowan, I. N.	Erskine College	South Carolina
Frierson, J. Simpson	Hanover College	Tennessee
Girardeau, T. J.	South Carolina College	South Carolina
Hardie, Henry	University of N. C.	North Carolina
McCormick, Wm. J.	Oglethorpe Univ.	New York
Mickle, Robert A.		South Carolina
Richards, J. G.	Oglethorpe Univ.	Alabama
Ryburn, Peter M.	Charleston College	South Carolina
Smith, D. F.		Georgia

Class of 1854

Bardwell, Joseph	Princeton College	North Carolina
Carlton, Marcus M.	Amherst College	Vermont
Greene, Matthew	Q. C. B.	Ireland
Harrison, Douglass	South Carolina College	South Carolina
Markham, T. R.	Oakland College	Mississippi
Martin, C. B. H.	Hanover College	Kentucky
McBryde, D. D.	Davidson College	North Carolina
McQueen, Martin	Davidson College	North Carolina
Neill, Thomas B.	South Carolina College	South Carolina
Orr, Samuel	Oglethorpe Univ.	Georgia
Smith, Henry M.	Jefferson College	Pennsylvania

*APPENDIX**Class of 1855*

Cousar, James A.		South Carolina
Davies, James A.	Davidson College	South Carolina
Edmunds, Nicholas W.	South Carolina College	South Carolina
Krider, B. Scott	Davidson College	North Carolina
McAllister, Robert S.		Mississippi
McKnight, W. J.	Hanover College	North Carolina
McLees, Robert		South Carolina
Mallard, Robert Q.	Franklin College	Georgia
Porter, David H.	South Carolina College	Alabama
Silliman, C. J.	Oglethorpe Univ.	Alabama
Simonton, L. A.	Oglethorpe Univ.	Georgia
Small, Arthur M.	Oglethorpe Univ.	South Carolina
Small, Robert R.	Oglethorpe Univ.	South Carolina
Wilson, Charlton H.	Oglethorpe Univ.	South Carolina

Class of 1856

Alcorn, William	University of Pa.	Ireland
Boyce, S. C.	Erskine College	South Carolina
Brearley, Robert M.	South Carolina College	South Carolina
Davidson, Thomas J.	Oglethorpe Univ.	South Carolina
Epstein, A. H.	P. I. V.	Hungary
Hall, William	Oglethorpe Univ.	Alabama
Harris, John S.	Davidson College	North Carolina
Kinder, Elmore	Oglethorpe Univ.	South Carolina
Kline, A. L.		South Carolina
McDowell, James	South Carolina College	South Carolina
McQueen, James	Davidson College	North Carolina
Neely, R. L.		Tennessee
Parks, George D.	Davidson College	North Carolina
Phelps, J. C.		Mississippi
Wilkes, Warren D.	Erskine College	South Carolina
Wood, M. D.	Oglethorpe Univ.	South Carolina

Class of 1857

Barr, John A.	Davidson College	North Carolina
Bingham, S. J.	Oglethorpe Univ.	Alabama
Boggs, David Chalmers	Oglethorpe Univ.	South Carolina
Davies, Samuel Wilson	Hampden-Sydney College	Virginia
Dunlop, James E.	University of Va.	South Carolina
Humphry, John C.		New York

Lane, Gilbert C.	Middlebury College	Vermont
Rumple, Jethro	Davidson College	North Carolina
Wood, William A.	Davidson College	North Carolina

Class of 1858

Axson, Samuel Edward	Oglethorpe Univ.	Georgia
Coit, George Henry	Amherst College	Rhode Island
Fairley, David	Davidson College	North Carolina
Frierson, Edward O.	Oglethorpe Univ.	South Carolina
Hall, Wm. T.	Davidson College	North Carolina
Liddell, Andrew R.	Oglethorpe Univ.	Georgia
McNair, John C.	University of N. C.	North Carolina
Morrison, Hugh M.	University of Miss.	Mississippi
Parsons, Levi H.		Alabama
Pearson, Wm. F.		South Carolina
Shive, Rufus W.	University of Miss.	Mississippi
Smith, A. Pickens	Oglethorpe Univ.	Alabama
Smith, Theodore E.	Oglethorpe Univ.	Georgia
Walker, James A.	S. C. Military Academy	South Carolina

Class of 1859

Alexander, James C.	Davidson College	North Carolina
Anderson, Robert B.	Princeton College	North Carolina
Bradley, Robert	Oglethorpe Univ.	South Carolina
Bridgman, Chester	Amherst College	Massachusetts
Burkhead, J. DeWitt	Davidson College	North Carolina
Craig, John N.	Washington College	Virginia
Danforth, John A.	Oglethorpe Univ.	Alabama
Darroch, John	Princeton College	North Carolina
Dickson, Henry R.	Charleston College	South Carolina
Gaillard, James H.	University of Miss.	Mississippi
Harvey, Holmes L.	Oglethorpe Univ.	Alabama
Hoyt, Henry F.	Franklin College	Georgia
Kennedy, James C.		South Carolina
McCormick, Robert W.	Oglethorpe Univ.	Ireland
McQueen, Archibald	Davidson College	North Carolina
Mayes, J. F. B.	Furman Univ.	South Carolina
Witherspoon, T. D.	University of Miss.	Alabama
Wrenn, Arthur McD.	Princeton College	Alabama

Class of 1860

Bearley, H. M.	University of N. C.	South Carolina
Curry, William L.	Furman Univ.	South Carolina

Davidson, Edward C.	University of Miss.	Tennessee
DeVeaux, Thomas L.	Charleston College	South Carolina
Gregg, Wm. A.	Oglethorpe Univ.	South Carolina
Hunter, Benjamin T.	Oglethorpe Univ.	South Carolina
Humphreys, David W.	Davidson College	South Carolina
Keigwin, Henry	Hanover College	Kentucky
McIntyre, Duncan E.	Oglethorpe Univ.	South Carolina
Mullaly, Francis P.		Ireland
Park, John S.	University of Miss.	Tennessee
Riley, John R.	South Carolina College	South Carolina
Stoddard, Wm. R.	Erskine College	South Carolina
Thomas, J. S. N.	Davidson College	North Carolina
Thompson, Phillip H.	University of Nashville	Tennessee
Underwood, J. L.	Oglethorpe Univ.	Alabama
Willbanks, John S.	Erskine College	South Carolina

Class of 1861

Alexander, Samuel C.	Jefferson College	Pennsylvania
Banks, Henry Howard	Davidson College	Arkansas
Boggs, W. L.	Oglethorpe Univ.	South Carolina
Buist, Edward H.	South Carolina College	South Carolina
Carter, Wm. A.	Oglethorpe Univ.	Alabama
Coleman, W. M.	University of N. C.	North Carolina
DuBose, John E.	Oglethorpe Univ.	Georgia
Hutton, C. M.	University of Ala.	Alabama
Johnston, Robert C.	University of Va.	South Carolina
Johnston, Robert Z.	Davidson College	North Carolina
Long, Isaac J.	Centre College	Kentucky
McDuffie, Duncan	Oglethorpe Univ.	South Carolina
Mack, Joseph B.	Jackson College	Tennessee
McLure, Daniel M.	Oglethorpe Univ.	South Carolina
Nicholson, R. P.	University of N. C.	North Carolina
Robinson, J. M.		South Carolina
Roudebush, G. S.	Jefferson College	
Salter, Isaac H.		Alabama
Watts, W. D.	Davidson College	North Carolina
Wiley, William	Centre College	Missouri
Woodruff, John	Centre College	Kentucky

Class of 1862

Blackford, R. A.	Washington College, Pa.	Pennsylvania
Boggs, Wm. E.	South Carolina College	South Carolina

Brackett, Gilbert R.		Massachusetts
Brooks, Wm. H.	Washington College	Virginia
Brown, J. Douglass A.	Oglethorpe Univ.	South Carolina
Carpenter, Orin	Cumberland Univ.	Tennessee
Colton, James H.	University of N. C.	North Carolina
Cozby, James S.	Oglethorpe Univ.	Georgia
Dixon, J. Edgar	Jefferson College	
Douglass, Robert L.	Davidson College	South Carolina
Fallis, John T.	Centre College	Kentucky
Frierson, M. W.	University of Miss.	Mississippi
Gallaudet, S. H.	Jefferson College	
Hogan, Wm. J.	University of Ala.	Alabama
Ladson, George W.	Oglethorpe Univ.	Georgia
Law, Thomas H.	S. C. Military Academy	South Carolina
McConnell, James A.	Jefferson College	Pennsylvania
McDonald, Wm.	University of N. C.	North Carolina
McLees, Hugh	Davidson College	South Carolina
Nall, James H.	Oglethorpe Univ.	Alabama
Otts, J. M. P.	Davidson College	South Carolina
Petrie, Geo. L.	Oglethorpe Univ.	Alabama
Pratt, S. Parsons	Union College	New York
Simpson, F. T.	Princeton College	Georgia
Smith, A. F.	Oakland College	Mississippi
Todd, David A.	South Carolina College	South Carolina
Vedder, Chas. S.	Union College	New York
Watson, John F.	Davidson College	South Carolina
Wells, Thomas B.	Yale College	Connecticut
White, Charles H.	Jefferson College	
Woodburn, John A.	University of N. C.	North Carolina

Class of 1863

Adams, William H.	Harvard University	Massachusetts
Baker, C. A.	Oglethorpe Univ.	Georgia
Cleveland, Thomas T.	Princeton College	Georgia
Cooper, Robert E.	University of N. C.	South Carolina
Ferguson, A. N.	Davidson College	North Carolina
Green, Edward M.	Oglethorpe Univ.	Georgia
Hartfield, H. M.	Oakland College	Mississippi
Hunter, Theodore	Oglethorpe Univ.	South Carolina
Liddell, C. G.	LaGrange College	Mississippi
McDuffie, William	Davidson College	South Carolina
McIntyre, K. M.	Univ. of Virginia	North Carolina

Mecklin, A. M.	LaGrange College	Mississippi
Mister, A. D.		
Porter, George J.	Lafayette College	Pennsylvania
Quarterman, N. P.	Oglethorpe Univ.	Georgia
Sluter, George	Westminster College	Missouri
Smith, H. C.	Oakland College	Mississippi
Weir, Samuel P.	University of N. C.	North Carolina
Witherspoon, John A.	South Carolina College	South Carolina

Class of 1864

Arbuthnot, J. S.	Cumberland Univ.	Tennessee
Ditmars, John V. H.	Oglethorpe Univ.	Florida
Fay, W. H.	Oglethorpe Univ.	Alabama
Gouger, James H.	Davidson College	North Carolina
Jacobs, William P.	Charleston College	South Carolina
McCallum, James B.	University of N. C.	North Carolina
McKinnon, Luther	Davidson College	North Carolina

Class of 1865

Chandler, Samuel E.		South Carolina
Kennedy, John J.	Davidson College	North Carolina
Stratton, Wallace H.		Louisiana
Strong, Hugh	Univ. of N. C.	South Carolina
Wilson, Leighton B.	Oglethorpe Univ.	South Carolina

Class of 1866

No graduates. (Seminary Closed.)

Class of 1867

Gaston, A. W.	Emory and Henry College	Georgia
Smythe, Robert L.	Oglethorpe Univ.	South Carolina

Class of 1868

Mills, William W.	South Carolina College	South Carolina
Tenney, S. F.	Univ. of Georgia	Georgia

Class of 1869

Atkinson, Wm. R.	South Carolina College	South Carolina
Baker, Benjamin L.	Oglethorpe Univ.	Georgia
Brimm, W. W.		Georgia
Davis, A. J.		
Dickey, Wm. N.	Davidson College	North Carolina

Gowan, Peter		South Carolina
McKinnon, John B.	Davidson College	North Carolina
Nicholson, A. P.	South Carolina College	South Carolina
Richards, Chas. M.		South Carolina
Smith, Wm. Cuttino	University of Va.	South Carolina
Wilson, John Lowrie	Stewart College	Tennessee

Class of 1870

Caldwell, John L.	Davidson College	South Carolina
Douglass, James H.	Davidson College	South Carolina
Glasgow, L. K.	South Carolina College	South Carolina
Ingram, W. N.	LaGrange College	Tennessee
Latimer, James F.		South Carolina
Law, John G.		Tennessee
Martin, James L.		South Carolina
Moore, John S.	University of Mississippi	Alabama
Neel, S. M.	LaGrange College	Tennessee
Swoope, F. M.	Washington College	Virginia

Class of 1871

Daniel, Eugene	Oakland College	Mississippi
DuBose, Hampden C.	South Carolina College	South Carolina
Evans, W. W.	Centre College	Kentucky
Goetchius, George T.	University of Ga.	Georgia
Heath, J. W.	Newton University	Alabama
Leeper, Frank L.		Alabama
McBryde, John T.	South Carolina College	South Carolina
Read, John J.	Oakland College	Mississippi
Smart, Richard D.	Wofford College	South Carolina
White, J. Spratt	University of Va.	South Carolina

Class of 1872

Bean, Wm. S.	Univ. of Georgia	Georgia
Green, O. M.	Princeton College	Pennsylvania
Grow, J. C.		Georgia
Handley, L. S.	University of Miss.	Alabama
Howell, Frank M.	University of Miss.	Mississippi
Hutton, Milton C.	University of Miss.	Alabama
Johnson, Josephus	University of Miss.	Mississippi
Johnson, Thos. C.	University of Miss.	Tennessee
Kennedy, A. Ross	Davidson College	South Carolina
LeConte, Wm.	South Carolina College	South Carolina

Ligon, T. C.	Erskine College	South Carolina
Mecklin, Jas. A.	University of Miss.	Mississippi
Query, Jas. W.	Erskine College	North Carolina
Thompson, W. T.		Virginia
Washburn, Jos.	Williams College	Georgia

Class of 1873

Bell, S. Henry	Davidson College	North Carolina
Boggs, Samuel D.	South Carolina College	South Carolina
Chichester, C. E.		South Carolina
Garrard, Samuel N.		Alabama
Grafton, C. W.	University of Miss.	Mississippi
Haman, Thos. L.	University of Miss.	Mississippi
McAlpine, Robert B.	Davidson College	Arkansas
McFarland, Daniel K.	University of Miss.	Mississippi
McKay, Wilson J.	Davidson College	North Carolina
Milner, Wm. A.	Davidson College	Georgia

Class of 1874

Ansley, Harry C.	Univ. of Georgia	Georgia
Briggs, Edward H.	Univ. of Georgia	Georgia
Carothers, Jos. C.		Mississippi
Cunningham, Thos. H.	University of Ga.	South Carolina
Dodge, Wm. H.	Davidson College	Georgia
DuBose, R. Means	South Carolina College	South Carolina
Duncan, J. DeWitt		Kentucky
Hall, John G.	Davidson College	South Carolina
Hemphill, Chas. R.	University of Va.	South Carolina
Jacobs, Jas. R.		South Carolina
Johnston, Thos. T.	Knox College, Toronto	Canada
Kirkpatrick, Robt. M.	Davidson College	Alabama
Long, Nicholas M.	King College	Tennessee
McAllister, David S.	Davidson College	North Carolina
McCormick, Leslie R.	South Carolina College	South Carolina
McKay, P. M.	Knox College, Toronto	Florida
McKinley, Carl		Georgia
McMillan, Geo. W.	Davidson College	North Carolina
Miller, Alfred L.	Davidson College	South Carolina
Miller, Robert A.	Davidson College	South Carolina
Newton, Jas. K. P.	University of Miss.	Mississippi
Perry, Robert D.		South Carolina
Preston, Samuel R.	King College	Virginia

Smith, James A.	Davidson College	North Carolina
Spratt, James W.	Davidson College	South Carolina
Thornwell, Jas. H.	South Carolina College	South Carolina

Class of 1875

Anderson, Julius J.	Davidson College	Alabama
Black, James S.		North Carolian
Byers, David O.	King College	Tennessee
Crawford, Wm. B.	Davidson College	Arkansas
Curry, Albert B.		Georgia
Dabney, Wm A.		Georgia
English, Thos. R.	Davidson College	South Carolina
Erwin, Erasmus E.	Davidson College	South Carolina
Fair, James Y.		South Carolina
Flinn, J. Wm.	University of Miss.	Mississippi
Gariss, H. B. S.		North Carolina
Ginn, I. M.	Oglethorpe Univ.	Georgia
Hammet, J. Harvey	Davidson College	South Carolina
Harris, O. J.		South Carolina
Jones, Jas. E.		Georgia
Ligon, Richard C.	Erskine College	South Carolina
McConnell, Thos. M.	King College	Virginia
McIlwain, Wm. E.	Erskine College	North Carolina
Rankin, D. C.		Tennessee
Reid, Robert A.	Erskine College	South Carolina
Rhea, John M.	King College	Tennessee
Smith, Robt. N.	Oglethorpe Univ.	Georgia
Witherspoon, Jerry	University of Miss.	Mississippi

Class of 1876

Allison, Jos. Y.		North Carolina
Caldwell, Samuel C.	University of Miss.	Mississippi
Hassell, A. M.		Texas
Henderson, John		Canada
Hollingsworth, W. T.	Oglethorpe Univ.	Georgia
Johnson, J. J.		Georgia
Killough, W. W.		Arkansas
Kirkpatrick, M. R.	Davidson College	Alabama
McRae, D. A.		North Carolina
Morris, S. Leslie	Erskine College	South Carolina
Morrow, R. O. B.	University of Miss.	Alabama
Rogan, Jas. W.	King College	Tennessee

Smith, R. P.			
Stratton, W. M.			Louisiana
Wallace, W. G. F.	Davidson College		Alabama
Wilson, Andrew W.	Davidson College		South Carolina

Class of 1877

Adams, Robert	Univ. of Georgia		Georgia
Boyd, William	Austin College		Texas
Britt, M. C.	Davidson College		Georgia
Bruce, J. Tallulah			Georgia
Davis, Edward P.	Davidson College		Georgia
Fogartie, Jas. E.	Davidson College		South Carolina
Henry, J. J.	University of Toronto		Canada
McQueen, Donald			South Carolina
Newell, Samuel W.	University of Miss.		Mississippi
Newton, E.	Univ. of Georgia		Georgia
Trenholm, George A.			South Carolina

Class of 1878

Brownlee, J. L.	Erskine College		South Carolina
Bryan, W. S. Plumer	Davidson College		South Carolina
Craig, D. Irwin			North Carolina
Gilland, Henry G.	Stewart College		North Carolina
Graves, Zebulon B.	University of Miss.		Missouri
Hay, Thos. P.			South Carolina
Horne, T. J.	Arkansas College		Arkansas
Lowry, Thos. M.	Erskine College		South Carolina
McMullen, John C.	Davidson College		South Carolina
Mundy, Frank J.			New Jersey
Norris, Alex. E.	Davidson College		South Carolina
Williamson, Jas. L.	Davidson College		South Carolina

Class of 1879

Cavitt, Clarence V.	Roanoke College		Texas
Fennel, H. C.	Erskine College		South Carolina
Flinn, Harvey W.	University of Miss.		Mississippi
Robinson, Chas. W.	Davidson College		North Carolina
Rowe, John D.			North Carolina
Smith, E. Geddings	Davidson College		South Carolina
Whaling, Horace M.			Virginia
Woodbridge, Wm G.			Mississippi

Class of 1880

Bishop, Samuel E.	Davidson College	South Carolina
Brooke, Frank J.	Davidson College	Virginia
Brown, J. R. C., Jr.	Roanoke College	Virginia
Craig, Thos. B.	Davidson College	South Carolina
Fraser, A. McIver	Davidson College	South Carolina
Frierson, David E.		South Carolina
Greer, Baxter D. D.	Davidson College	Alabama
Houston, J. L. D.	Arkansas College	Arkansas
Lapsley, Robt. A.	Davidson College	Alabama
Lee, Thos. J.	Central University	Kentucky
McLees, John A.	Davidson College	South Carolina
Mayne, John F.	Davidson College	Alabama
Plunkett, J. T.	S. W. Presbyterian Univ.	Tennessee
Robinson, L. H.	Erskine College	South Carolina
Seabrook, J. McL.	Davidson College	South Carolina
Shepherd, Chas. M.		Tennessee
Simpson, L. A.	Davidson College	Georgia
Stewart, Calvin L.	Davidson College	South Carolina
Webb, Robert A.	S. W. Presbyterian Univ.	Tennessee
Wilson, Samuel L.	Davidson College	South Carolina
Wycough, W. H.	Arkansas College	Arkansas

Class of 1881

Davis, Wm. Y.	Princeton College	Kentucky
McClure, Jas. W.		Kentucky
McLin, Jas. L.	Erskine College	South Carolina
Matthews, Wm. T.	Erskine College	North Carolina
Neville, Wm. G.	Adger College	South Carolina
Williams, Jas. L.	Davidson College	North Carolina

Class of 1882

Lindsay, Henry D.	Erskine College	South Carolina
Miller, James P.	Adger College	South Carolina
Sale, Alex. M.		Georgia
Woodbridge, Samuel I.	Rutgers College	Maryland

Class of 1883

Boozer, Thos. F.	Adger College	South Carolina
Fleming, Wm. C.		Virginia
Whaling, Thornton C.	Roanoke College	Virginia
Zernow, Horace B.	Davidson College	South Carolina

Special Students 1883

Brockinton, J. S.		South Carolina
Dixon, John H.		South Carolina
Henderson, Milton A.	University of Miss.	Mississippi
McAlpine, John R.		South Carolina
Sample, Elam A.		North Carolina
Woodbridge, Geo. G.		Mississippi

Class of 1884

Black, Malcolm		Texas
Hooper, Milton M.	University of Miss.	Mississippi
Muller, Edwin	Union College	South Carolina
Shive, Walter E.	Davidson College	Texas

Class of 1885

Bailey, Edward	S. W. Presbyterian Univ.	Georgia
Caldwell, Wm. A.	Charleston College	South Carolina
Foster, John H.	Oxford College	Alabama
Grigsby, Sherwood L.	S. W. Presbyterian Univ.	Tennessee
Hope, Samuel R.	Davidson College	South Carolina
Howerton, James R.	S. W. Presbyterian Univ.	Tennessee
Lloyd, John F.	Arkansas College	Arkansas
Lowry, Wm. S.	S. W. Presbyterian Univ.	Tennessee
McAlpine, Robert E.	S. W. Presbyterian Univ.	Alabama
McCullough, Wm. M.	Austin College	Texas
McLees, John L.	Adger College	South Carolina
Murray, Ephraim C.	Union College	South Carolina
Neel, William H.	Davidson College	North Carolina
Newman, Henry H.		Tennessee
Thompson, Geo. W.	S. W. Presbyterian Univ.	Tennessee
Williams, John C.	Arkansas College	Arkansas

Class of 1886

Blackburn, Geo. A.	S. W. Presbyterian Univ.	Tennessee
Burgess, Thos. P.	Davidson College	South Carolina
DeGraffenreid, T. H.	Davidson College	South Carolina
Lumpkin, Jos. H.	Davidson College	Georgia
Mebane, Wm. N.	Davidson College	North Carolina
Oehler, Jas. C.	Davidson College	North Carolina
Plowden, James M.		South Carolina
Red, W. Stuart	Austin College	Texas

Reid, Benjamin P.	Davidson College	South Carolina
White, Wm. H.		South Carolina
Wilson, Jas. A.	Davidson College	South Carolina
Witherspoon, Elias B.	University of Miss.	Mississippi

Class of 1887

Amis, E. H.	University of Va.	Arkansas
Boggs, W. L.	Adger College	South Carolina
Fraser, Chalmers	Davidson College	Georgia
Fulton, S. P.	Clinton College	South Carolina
Hoffmeister, C. C.	King College	Tennessee
Hyland, C. A.	S. W. Presbyterian Univ.	Mississippi
Lafferty, J. D.	Davidson College	North Carolina
Lapsley, James	University of Ala.	North Carolina
Moore, Chalmers	Davidson College	North Carolina
Pharr, John F.	Erskine College	Georgia
Riley, S. R.	Adger College	South Carolina
Scott, Samuel	Davidson College	Georgia
Trawick, Corydon W.	S. W. Presbyterian Univ.	Louisiana
Wilson, B. F.	Davidson College	South Carolina
Workman, W. A.	Wofford College	South Carolina

Class of 1888

Seminary Closed.

Class of 1889

Cartledge, Samuel J.	University of Ga.	Georgia
Latimer, Robert M.	Newberry College	South Carolina

Class of 1890

Abraham, Ryston N.	Arksansas College	Arkadelphia, Ark.
Anderson, John P.	King College	Bristol, Tenn.
Atkins, Alexander H.	University of Ala.	Greensboro, Ala.
Brimm, Daniel J.	S. W. Presbyterian Univ.	Columbia, S. C.
Burwell, Henry W.	Emory Univ.	Sparta, Ga.
Cartledge, Thos. D.	University of Ga.	Bold Spring, Ga.
Clyce, Thos. S.	King College	Kingsport, Tenn.
Ferguson, Henry A.	Washington College, Tenn.	Leesburg, Tenn.
Knobel, Abraham	Central Presbyterian Univ.	Louisville, Ky.
Leonard, Charles A.	Parks College	Ponca, Neb.
McLure (McClure) H. E.	Davidson College	Waynesburg, Ga.
Wallace, Wm. S.	Davidson College	New York City
White, Wm. B.	S. W. Presbyterian Univ.	Winnsboro, S. C.

Special Students

Hay, Samuel H.	S. W. Presbyterian Univ.	Boiling Springs, S. C.
McLeod, Coleman B.	S. W. Presbyterian Univ.	White Oak Spring, Ala.
Mebane, James E.	University of N. C.	Madison, N. C.
Ponder, Thos. J.	Oxford College, Ala.	Quitman, Georgia

Class of 1891

Banks, Fitzhugh	Normal College of Tenn.	Rocky Mount, Miss.
Hamiter, William S.	S. W. Presbyterian Univ.	Houston, Miss.
Jacobs, Jas. F.	Presb. College of S. C.	Clinton, S. C.
Maury, Chas. H.	King College	Marion, Va.
Meily, Richard L.	LaFayette College	Mechanicsburg, Pa.
White, Willis G.	S. W. Presbyterian Univ.	Winnsboro, S. C.
Williams, Charles B.	College of New Jersey	Uniontown, Pa.

Class of 1892

Baird, Reynolds P.	Campinas International College	Sao Paulo, Brazil
Brannen, Denton W.	Presb. College of S. C.	Atlanta, Ga.
Byrd, Samuel C.	Presb. College of S. C.	Tylersville, S. C.
Jennings, Clark A.	Presb. College of S. C.	Clinton, S. C.
Martindale, C. O'N.	University of S. C.	Columbia, S. C.
Smith, Newton		Pelham, S. C.

Special Students

Calhoun, John	College of New Jersey	Connellsville, N. J.
Scroggin, Geo. B.	LaFayette College	Versailles, Ky.
Trenholm, Thos. B.	University of S. C.	Columbia, S. C.
Waddell, John M.		
Way, Louis T.		Savannah, Ga.

Class of 1893

Anderson, Barnwell R.		Laurens, S. C.
Blackburn, Daniel A.	Lebanon College	Columbia, S. C.
Bourne, Geo. T.	King College	Stevens Creek, Va.
Hollingsworth, Wm. F.	Davidson College	Atlanta, Ga.
Jacobs, Wm. S.	Presb. College of S. C.	Clinton, S. C.
McGillivray, Malcolm	Bruce Model School	Goderich, Canada
Noland, James H.	Citadel	Columbia, S. C.

Special Students

Allyn, Horace S.	University of Michigan	Gainesville, Ga.
Lake, John	Citadel	Columbia, S. C.
Kildow, Geo. W.	Central Univ.	Chattanooga, Tenn.

Class of 1894

Alexander, Ralph W.	Hampden-Sydney College	Pineville, N. C.
Arrowood, Milton C.		Old Furnace, N. C.
Bradshaw, Harvey S.	King College	Mt. Horeb, Tenn.
Brown, Evander D.	Arkansas College	Fordyce, Ark.
Brown, Robert L.	Erskine College	Cottonwood, N. C.
Crockard, Joseph	University of Toronto	Lucas, Ont., Canada
Currie, Daniel J.	University of N. C.	John Station, N. C.
Flinn, Richard O.	S. W. Presbyterian Univ.	Macon, Ga.
Ford, Joseph F.	Oxford College	Goodwater, Ala.
Groce, Wm. O.	Davidson College	Atlanta, Ga.
Keahay, Neal B.		Arguta, Ala.
Kegley, Henry C.	King College	Blanoch, Va.
Lansborough, James	University of Toronto	Seaforth, Ont., Canada
Milner, John E.	Presb. College of S. C.	Clinton, N. C.
Moore, Jos. M.	Davidson College	McConnellsville, S. C.
Robertson, Chas E.		Montgomery, Ala.

Class of 1895

Anderson, Andrew J.	King College	Brick Church, Tenn.
Bailey, Ephraim Clark	Presb. College of S. C.	Charleston, S. C.
Beattie, Wm. E.	McGill Univ.	Guelph, Ont., Canada
Cornelson, George H.	Davidson College	Orangeburg, S. C.
Fulton, Darby Mulrow	Presb. College of S. C.	Clinton, S. C.
McLaughlin, Duncan B.	Presb. College of S. C.	Florence, S. C.
McLaurin, Laughlin A.	Davidson College	McCall, S. C.
McNaul, Aughtery McD.	Presb. College of S. C.	Winnsboro, S. C.
Matheson, John F.		Cheraw, S. C.
Munn, John M.		Augusta, Ga.
Norris, Joseph J.	Arkansas College	Mabelvale, Ark.
Owings, Wm. Rapley	Presb. College of S. C.	Clinton, S. C.
Patterson, Alfred Lewis	King College	Sale Creek, Tenn.
Richards, Charles M.	Davidson College	Liberty Hill, S. C.
Takada, Tozi	Imperial Univ., Tokyo	Tokyo, Japan
Templeton, Nathaniel M.	Laurens Male Academy	Laurens, S. C.
Walker, Wm. L.	Davidson College	Huntersville, N. C.
Wallace, Benjamin E.	King College	Soddy, Tenn.
Wallace, James D.	King College	Chattanooga, Tenn.
White, Osmund A.	Davidson College	Concord, N. C.

Wylie, Jesse E.	S. W. Presbyterian Univ.	Milan, Tenn.
Wynne, Wm. Allen	Mercer Univ.	Nashville, Tenn.

Special Students

Hatch, W. L.		Columbia, S. C.
Macnab, James	University of Edinburgh	Edinburgh, Scotland
Moorer, W. D.		Columbia, S. C.
Smith, S. M.		Columbia, S. C.
Woolley, Wm. H.	Emory Univ.	Covington, Ky.

Class of 1896

Barber, Wm. L.	Private School, Athens, Ga.	Bascobel, Ga.
Belk, D. P. R.	Erskine College	Dixie, S. C.
Culcough, Benjamin D.	Presb. College of S. C.	Smithville, S. C.
Gaston, Virgil R.	Davidson College	Greenville, S. C.
Hall, Arnold	Hampden-Sydney College	Jacksonville, W. Va.
Henderlite, James H.	Hampden-Sydney College	Marion, Va.
Henderlite, Peter B.	Hampden-Sydney College	Marion, Va.
Henderson, LeRoy G.	Davidson College	Waterboro, S. C.
Hill, Elmer T.		Sharpsburg, Ky.
Hunter, Wm. Mayher	Davidson College	Huntersville, S. C.
Jennings, F. Cornwell	Presb. College of S. C.	Clinton, S. C.
Lacy, George H.	Arkansas College	Eldorado, Ark.
Matheson, Robt. G.		Camden, Ala.
Montgomery, Charles	Davidson College	Sumter, S. C.
Norris, Joseph I.	Arkansas College	Camden, Ala.

Class of 1897

Dick, John A.	Davidson College	Sumter, S. C.
Dorrитеe, James A.		Savannah, Ga.
Hafner, Wm. Alexander	Davidson College	Blairsville, S. C.
McPheeters, Colin Allen	Westminster College	Fulton, Mo.
Mendenhall, Edward B.		Guthriesville, S. C.
Mills, Wm. Hayne	Davidson College	Camden, S. C.
Minter, Wm. R.	Davidson College	Laurens, S. C.
Murchison, Hugh R.	Davidson College	Columbia, S. C.
Ratchford, Chas. B.	S. W. Presbyterian Univ.	Bullock Creek, S. C.
Rogers, Robert L.	Presb. College of S. C.	Fountain Inn, S. C.
Sadler, Weston W.	Erskine College	Due West, S. C.
Shive, James C.	Hampden-Sydney College	Batesville, Ark.
Sims, Frank K.	Presb. College of S. C.	Lowryville, S. C.
Taylor, James H.	Yale Univ.	Charleston, S. C.

Vass, Lachlan, C., Jr.	Davidson College	New Bern, N. C.
Wilkinson, Thos. G.	South Carolina College	Claussen, S. C.

Special Students

Junkin, Tinsley P.		Columbia, S. C.
Kirkland, W. D.		Columbia, S. C.

Class of 1898

Blackford, Benjamin B.	Windsor College, Maryland	Washington, D. C.
Blackwell, David J.	Erskine College	Due West, S. C.
Clark, Melton	South Carolina College	Columbia, S. C.
Clotfelter, Joseph A.	Davidson College	Conyers, Ga.
Harris, Joseph M.	Davidson College	Harrisburg, N. C.
Higdon, Frank L.	King College	Daysville, Va.
Rusk, Robert H.	Davidson College	Woodstock, Ga.

Postgraduates

Marshall, Thomas G.	LaFayette College	Palatka, Fla.
Rogers, Frank E.	Oxford College	Alabama

Special Students

Hintz, Fredrick K. M.	Teachers' Seminary	Hamburg, Germany
Pederer, May		California

Class of 1899

Allison, Wm. B.	Davidson College	Yorkville, S. C.
Bailey, Wm. L.	Martin's Institute, Ga.	Jefferson, Ga.
Dendy, Joseph T.	Presb. College of S. C.	Richland, S. C.
Douglas, Davidson M.	Davidson College	Blackstock, S. C.
Gregg, Francis W.	S. C. Military Academy	Claussen, S. C.
Harris, Wm. F.	Erskine College	Union Springs, Ala.
Patterson, Howard L.	S. W. Presbyterian Univ.	New Orleans, La.
Scott, Joseph C.	Presb. College of S. C.	South Carolina
Waite, Alexander	Waynesburg College	Reynoldsville, Pa.
Waite, James B.	Waynesburg College	Reynoldsville, Pa.
Walker, Robert P.	Presb. College of S. C.	McClellanville, S. C.

Postgraduates

Safford, Daniel McG.	Erskine Seminary	Salem, N. Y.
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Special Students

Strickland, Walter Freeman	S. W. Presbyterian Univ.	Edgefield, S. C.
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Class of 1900

Berry, James A.	Washington College	White Store, Tenn.
Butler, John T.	S. W. Presbyterian Univ.	Wallace, Ga.
Harris, Wm. F.	Erskine College	Union Springs, Ala.
Iverson, Andrew J.	King College	Montgomery, Va.
Jones, Frank D.	Davidson College	Wrightsboro, Texas
McCleckill, Kenneth	Presb. College of S. C.	South Carolina
Paisley, Henry L.	Arkansas College	Gordon, Ark.
Pierce, Albert W.	Stetson Univ.	Eustes, Fla.
Smith, H. Maxcy	Hampden-Sydney College	Reidville, S. C.
Smyth, Frazier D.	S. W. Presbyterian Univ.	New Orleans, La.
Wardlaw, Frank H.	Davidson College	Columbia, S. C.
Wyly, Wm. James	Presb. College of S. C.	Retreat, S. C.

Special Students

Butler, Mrs. J. T.	Clifford Seminary	Easton, Ga.
Carson, Charles C.	University of Ga.	Brunswick, Ga.
Latimer, Robert S.	Southern Univ.	Greensboro, Ala.
Martin, Prof. Alexander	Davidson College	Columbia, S. C.
Parker, Thomas	Northwestern Univ.	Columbia, S. C.
Rice, J. A., D.D.	S. C. College (Methodist Ch.)	Columbia, S. C.
Shimmon, Khoshaba	Oroomiah College	Oroomiah, Persia
Thomas, Dr. E. O.		Columbia, S. C.

Class of 1901

Drennan, Frank A.	Davidson College	Richburg, S. C.
Harris, Wm. F.	Erskine College	Union Springs, Ala.
McCutchen, L. O.	Davidson College	Bishopville, S. C.
McRee, J. R.	King College	Soddy, Tenn.
Martin, Alexander	Davidson College	Columbia, S. C.
Paisley, H. L.	Arkansas College	Gordon, Ark.
Roberts, J. K.	King College	Chattanooga, Tenn.

Class of 1902

Atwood, J. W.	Austin College	Cooper, Texas
Edge, Walter W.	Presb. College of S. C.	Mt. Tabor, S. C.
Haney, Thos. H.	Davidson College	Rock Hill, S. C.
Kimbrough, Thos. T.	S. W. Presbyterian Univ.	Scooby, Miss.
Miller, Alva E.	Arkansas College	Russellville, Ark.
Mills, Henry J.	Davidson College	Mayesville, S. C.
Stewart, Eugene M.	S. W. Presbyterian Univ.	Crystal Springs, Miss.

Class of 1903

Bradshaw, E. N.	Austin College	Scranton, Texas
Henerey, J. Dawson	Thornwell College	Clinton, S. C.
Ireson, A. J.	King College	Montgomery, Va.
McLeod, Bunyan	Gates College	Columbia, S. C.
Marion, J. P.	Presb. College of S. C.	Hickory Grove, S. C.
Rhodes, P. S.	Middle Ga. Military College	Siloam, Ga.
Simpson, J. A.	Presb. College of S. C.	Toccoa, Ga.
Stewart, J. W.	Public Schools of Ireland	Wilkinsburg, Pa.
Wallace, I. E.	Kings College	Sale Creek, Tenn.

Class of 1904

Bayless, Robert Price	Washington College	Jonesboro, Tenn.
Bradshaw, Frank Ashby	King College	Mt. Horeb, Tenn.
Branch, James Bennett	Thornwell College	Clinton, S. C.
Bridgeman, A. C.		Columbia, S. C.
Brown, John Jackson	Presb. College of S. C.	Yorkville, S. C.
Brown, Lowry Wilson	Presb. College of S. C.	Yorkville, S. C.
Doak, Alexander Hunt	King College	Russellville, Tenn.
Furguson, Robt. P. Lamar	S. W. Presbyterian Univ.	Sandersville, Miss.
Meacham, Thomas Hugh	Davidson College	Davidson, N. C.
Otts, Robert Franklin	Roanoke College	Greensboro, Ala.
Rountree, J. D.	High School	Selma, Ala.

Special Students

Freed, Rev. C. A.		Columbia, S. C.
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Class of 1905

Bradley, James	Monmouth College	Sardinia, S. C.
Coble, Charles Paul	University of N. C.	Columbia, S. C.
DuBose, Palmer Clisby	Davidson College	Columbia, S. C.
Griffin, George Oswell	University of Ga.	Augusta, Ga.
Hannah, Joseph Eggleston	Davidson College	Thomaston, Ga.
Johnson, Asa Linton	Presb. College of S. C.	Hartwell, Ga.
McCully, Carl Wilson	Erskine College	Bowling Green, S. C.
Simpson, Thos. Ellison	Presb. College of S. C.	Clinton, S. C.
Spence, Thos. Hugh	Davidson College	Davidson, N. C.
Spencer, Arthur Ernest	Davidson College	Dalton, Ga.
Ward, James Edward	Davidson College	Fayetteville, N. C.

Class of 1906

Knox, Hubbard Allen	Davidson College	Statesville, N. C.
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Received Certificates

Boyd, William Harper..... Presb. College of S. C..... Clinton, S. C.

Special Students 1906

Allen, William Clark.....	Columbia, S. C.
DuBose, Warner Harrington.....	Columbia, S. C.
Matheson, Robert Gordon.....	Max Meadows, Va.

Brown, James Castle.....	Gastonia, N. C.
Bradley, James.....	Sardinia, S. C.
Daffin, Robt. Dale, Jr.....	Marianna, Fla.

Class of 1907

DuBose, Warner Harrington.....	Columbia, S. C.
Kerr, Edgar Davis.....	Charlotte, N. C.
Moore, Paul Homer.....	Yorkville, S. C.

Class of 1908

Ervin, C. Witherspoon.....	Indiantown, S. C.
Gillespie, Richard Thomas.....	Rock Hill, S. C.
McChesney, Paul Stanley.....	Bristol, Va.
Rauschenberg, Fritz.....	Atlanta, Ga.
Rowan, Jesse Colin.....	Carthage, N. C.
Graham, Ennis.....	Athens, Ga.
Harrison, Allen Reece.....	Huntersville, N. C.

Special Students

Allen, William Clark.....	Columbia, S. C.
Parker, Clarence Prentice.....	Marion, S. C.
Rodrigues, F. A.....	Campinas, Brazil
Wayne, Edward Anthony.....	Columbia, S. C.
Wilkins, Walter Eugene.....	Columbia, S. C.
Woodson, Albert Robert.....	Columbia, S. C.

Class of 1909

Bateman, Thomas.....	Whitworth Institute, England.....	Winster, England
Benyamin, Yosiph.....	Urumiah Mission College.....	Urumiah, Persia
Bridgman, Arthur Coleman.....	Coleman High School, Paxton, Ill.....	Columbia, S. C.
Coker, J. Edward.....	Alabama Normal School.....	Jacksonville, Ala.
Grant, Robert.....	Strathspey Academy, Scotland.....	Atlanta, Ga.
Hollingsworth, Geo. M.....		Conyers, Ga.
Hutchison, Thos. J.....	Davidson College.....	Rock Hill, S. C.
McPheeters, Joseph C.....	Washington and Lee Univ.....	Columbia, S. C.

Norwood, Ernest H.	Orphan Work Sch., London	Winston-Salem, N. C.
Wallace, Joseph E.	Presb. College of S. C.	Sale Creek, Tenn.
Wilcox, Geo. Marshall	Davidson College	Elberton, Ga.
Yeargan, Chas. B.	Davidson College	Buffalo, Ala.

Special Students

Parker, Clarence Prentice	Wittenberg College	Marion, S. C.
Woodson, Albert Robert	McCormick Theol. Sem.	Columbia, S. C.
Smith, Fredrick Bruce	Gainesville High School	Norcross, Ga.

Class of 1910

Chandler, Wm. Bratton	Davidson College	Mayesville, S. C.
Clark, David Myers	Presbyterian College	Jefferson, S. C.
Hamilton, Wm. Hugh	Davidson College	Greenwood, S. C.
Hay, Samuel Hutson	Davidson College	Farm School, Va.
Hutchison, Thos. Johnston	Davidson College	Rock Hill, S. C.
McLean, Malcolm James	Davidson College	Cameron, N. C.
Smith, Fred. Bruce	Gainesville, Georgia, Schools	Atlanta, Ga.
Wallace, John Quincy	Maryville College	Soddy, Tenn.
Wildman, Charles Edgar	Colgate Academy	Atlanta, Ga.

Special Students

Boss, Samuel R.		Columbia, S. C.
Calclosure, Charles H.		Columbia, S. C.
Shealy, Luther S.		Columbia, S. C.

Class of 1911

Chalmers, Palmer	Erskine College	Charlotte, N. C.
Griffiths, Thos. W.	S. W. Presbyterian Univ.	Mansfield, Ga.
MacEachern, John	Davidson College	Savannah, Ga.
Pritchett, Wiley Rankin	Guilford College	Greensboro, N. C.
Roach, Wm. J.	Clemson College	Rock Hill, S. C.
Wallace, Albert E.	Soddy High School	St. Elmo, Tenn.
Wilds, Louis Trezevant	Davidson College	Columbia, S. C.

Class of 1912

Linley, Samuel Archibald	Davidson College	Anderson, S. C.
McMurray, John Addison	Davidson College	Sharon, S. C.
Mills, Wilson Plumer	Oxford Univ., England	Camden, S. C.
Ratchford, Wm. Davis	Davidson College	Sharon, S. C.
Wilds, Samuel Hugh	University of S. C.	Columbia, S. C.

Received Certificates

Brown, Robert Roy.....	Presb. College of S. C.....	Seneca, S. C.
Roseborough, James W., Jr.	Stetson Univ.....	DeLand, Fla.
Vaughan, Fleming DuBignon.....	Georgia Military College.....	Milledgeville, Ga.

Special Students

Fulmer, A. E.....		New Brookland, S. C.
Hawkins, Thomas H.....		Columbia, S. C.
Kennedy, Arthur B.....		Columbia, S. C.
Mills, Wilson Plumer.....	Oxford Univ., England.....	Winnsboro, S. C.
Whilden, Frank F.....		Columbia, S. C.

Class of 1913

Chandler, William Bratton.....	Davidson College.....	Columbia, S. C.
Holland, Chas. Dean.....	Davidson College.....	Atlanta, Ga.
McSween, John.....	Davidson College.....	Timmonsville, S. C.
Pullen, Ovid.....	Davidson College.....	Davidson, N. C.
Riddle, Franklin Ray.....	Erskine College.....	Bowling Green, S. C.

Marion, Robert Newton..... S. W. Presbyterian Univ..... Houlka, Miss.

Class of 1914

Bailey, Charles Robert.....	Furman University.....	Greenville, S. C.
Hay, John Richards.....	Davidson College.....	Farm School, N. C.
Latham, William Luther.....	Presb. College of South Carolina.....	Sharon, S. C.

Class of 1915

Beckett, Theodore Ashe.....	Davidson College.....	Johns Island, S. C.
Carmichael, Herbert Gorwin.....	Davidson College.....	Fork, S. C.
Clayman, Robert Franklin.....	King College.....	Bristol, Va.
Fulton, Charles Darby.....	Presb. College of S. C.....	Kobe, Japan
Lemmon, John Mills.....	Presb. College of S. C.....	Winnsboro, S. C.
Ligon, John Frank.....	Fredericksburg College.....	Greenville, S. C.
Lyons, John Spole.....	Central Univ., Ky.	Louisville, Ky.

Received Certificates

McMahon, A. E. S.....	University of S. C.....	Columbia, S. C.
Scruggs, Y. Perry.....	Presb. College of S. C.....	Columbia, S. C.
Shankel, Bruce Bridwell.....	King College.....	Bristol, Tenn.
Stork, John William.....	University of S. C.....	Columbia, S. C.
Watts, Thomas G.....		Goodwater, Ala.

Special Students

Brown, Edwin S.		Waycross, Ga.
Harden, William Sumner	Private tutor	Walthourville, Ga.
Wicker, Charles Leonidas	Raeford Institute	West End, N. C.

Class of 1916

Corbett, Henry Dickerson	Davidson College	Mayesville, S. C.
Currie, John William	University of Miss.	Mt. Olive, Miss.
Garnet, James Samuel	Presb. College of S. C.	Darlington, S. C.
Green, Daniel Brown	Presb. College of S. C.	Lancaster, S. C.
Head, Homer Wood	Presby. College of S. C.	Atlanta, Ga.
Montgomery, James Nelson	Washington and Lee Univ.	Birmingham, Ala.
Nickles, Geo. Andrew	Presb. College of S. C.	Hodges, S. C.
Reaves, Henry Lide	Davidson College	Alcolu, S. C.
Watson, Earl Stacy		South Carolina

Class of 1917

Cates, Alton Riley	University of S. C.	Memphis, Tenn.
Currie, John Wm.	University of Miss.	Mt. Olive, Miss.
DuBose, Pierre Wilds	Davidson College	Soochow, China
Grissett, Finley McCorvey	Ala. Pol. Institute	Albany, Ga.
Hutchison, Wm. Samuel	University of S. C.	Rock Hill, S. C.
Land, John Samuel	Presb. College of S. C.	Yorkville, S. C.
McInnis, Neil	Davidson College	Dillon, S. C.
Phillips, Rufus Martin	Davidson College	Sanford, N. C.
Riviere, Wm. Thurmond	Washington and Lee Univ.	New Orleans, La.
Shepard, Edwin Malcolm	S. W. Presbyterian Univ.	New Orleans, La.
Van Meter, Jesse Oliver	State University of Ky.	Columbia, S. C.

Received Certificates

Harry, Woodfin G.	University of N. C.	Grover, N. C.
Hoyle, Samuel Browne	Davidson College	Atlanta, Ga.
Rector, Geo. Hampton	Hampden-Sydney College	Plumtree, N. C.
Smith, Howard Davis	Presb. College of S. C.	Smyrna, S. C.
Watson, Earl Stacy	Presb. College of S. C.	Yorkville, S. C.

Special Students

Epperson, Wm. Sherman	Forth Worth Univ.	Columbia, S. C.
Shepard, Edwin M.	S. W. Presbyterian Univ.	New Orleans, La.

Class of 1918

Bailey, Henry McLellan	Daniel Baker College	Atlanta, Ga.
Brown, James Walker	Davidson College	Clio, S. C.

Davis, Augustus Lee	Presb. College of S. C.	Robinson, Ga.
Davis, Watson Emmett	Presb. College of S. C.	Salters, S. C.
Gibbs, Chas. Mitchell	Davidson College	Cornelia, Ga.
Ingram, Archibald Clarence	S. W. Presbyterian Univ.	Mize, Miss.
Swicord, Donald Augustus	University of S. C.	Climax, Ga.
Zimmerman, Elias	Austin College	New York City

Received Certificates

Blackburn, John C.	University of S. C.	Columbia, S. C.
Brown, Edward Sequard	McDonough Institute	Waycross, Ga.
Downing, Wm. Alexander	French Camp Academy	West, Miss.
Gardien, Roger Bacon	Ga. School of Technology	Atlanta, Ga.
Littlejohn, Angus Nuckles	Davidson College	Jonesville, S. C.
Patrick, Paul Dickson	Davidson College	Greenville, S. C.
Toomer, Arthur Prioleau	Porter Military Academy	Campobello, S. C.
Belk, John Blanton	Davidson College	Charlotte, N. C.
Gillespie, John Darrington	Davidson College	Florence, S. C.
Iverson, Daniel	University of Ga.	Savannah, Ga.
Johnston, Wm. Hamilton	University of S. C.	York, S. C.
McDonald, Donald McLean	Davidson College	Carthage, N. C.
Stephen, Walter Willison	Presb. College of S. C.	Oxford, Ala.

Class of 1919

Hay, Frederick Jay	Davidson College	Liberty Hill, S. C.
McGregor, John Rupert	Davidson College	Dillon, S. C.
Miller, David Alvin	Erskine College	Rock Hill, S. C.
Terrell, Irby D.	Presb. College of S. C.	College Park, Ga.

Received Certificates

Gardner, Jason	Howard College	Birmingham, Ala.
Graham, Iverson	Presb. College of S. C.	Clinton, S. C.
Key, Alford Hal		Comer, Ga.
King, Lemuel David		Covington, Ga.

Special Students

Attaway, D. H.		Brookland, S. C.
Harrison, Wm. A.		Columbia, S. C.
Hartley, Andrew		Columbia, S. C.
Strickland, James H.		Brookland, S. C.
Beall, Herbert Wharton	Davidson College	Mayesville, S. C.
Cowain, Sidney S.	Rutgers College	Charleston, S. C.
Graham, Iverson	Presb. College of S. C.	Clinton, S. C.

Key, Alford Hal		Comer, Ga.
Swindelear, Jas. Lancelot	Newberry College	Newberry, S. C.
Turner, Robert P.	University of S. C.	Pageland, S. C.

Class of 1920

Davis, John William	S. W. Presbyterian Univ.	Choudrant, La.
Johnson, Wm. Henry		South Carolina
Martin, Louis Key	University of Ga.	Athens, Ga.
Offield, John Rutledge	King College	Emmett, Tenn.
Robinson, Wm. Childs	Roanoke College	Columbia, S. C.
Simpson, Richard Franklin	University of S. C.	Laurens, S. C.

Received Certificates

Brown, James Findley		Ensley, Ala.
Gillespie, John D.	Davidson College	Effingham, S. C.
Stevenson, Thos. McLellan	Statesville Male Academy	Loray, N. C.

Class of 1921

Baker, Benjamin Wilfred	S. W. Presbyterian Univ.	Selmer, Tenn.
Belk, John Blanton	Davidson College	Montreat, N. C.
Gillespie, Jas. T.	Davidson College	Effingham, S. C.
Woodson, Robert Singleton	Presb. College of S. C.	McDonough, Ga.

Received Certificates

Allen, Charles Fredrick	Davidson College, Johns Hopkins Univ.	Atlanta, Ga.
Bird, Eldred H.	Davidson College	Jackson, Miss.
Clontz, Ralph Clayton	Davidson College	Unionville, N. C.
Evans, Charles Stuart	Presb. College of S. C.	Abbeville, S. C.
Huneycutt, Wm. Jerome	Davidson College	Stanfield, N. C.
Huneycutt, Quincy Newton	Davidson College	Stanfield, N. C.
Lack, Joseph Samuel	University of S. C.	Mize, Miss.

Class of 1922

Barber, Ernest Lowry	Presb. College of S. C.	Rutherfordton, N. C.
Beckman, L. Armstrong, Jr.	Presb. College of S. C.	McClellanville, S. C.
Dendy, Henry Benson	Davidson College	Hartwell, Ga.
Estes, Frank Bigham	Presb. College of S. C.	South Carolina
Miller, James Wm.	Davidson College	North Carolina

Received Certificates

Campbell, Edward Stephen	Maryville College	Columbia, S. C.
Davis, John Sidney	Lebanon Univ.	Gulfport, Miss.
Mickel, Philip Alexander	S. W. Presbyterian Univ.	Union Point, Ga.
Utts, Lyle Douglas	English Univ. and Johns Hopkins	Davenport, Iowa

Class of 1923

Anderson, James Weldon	S. C. Military Academy	Lowryville, S. C.
Batchelor, Alexander R.	Pittsburg Bible Institute and Presb. College of S. C.	Pittsburg, Miss. Geneva, N. Y.
Belk, George Washington	University of S. C.	Montreat, N. C.
Cobb, James Venner	S. W. Presbyterian Univ.	Weir, Miss.
Foster, Harry Robert	Presb. College of S. C.	Westminster, S. C.
Fulton, Samuel Hewitt	Presb. College of S. C.	Darlington, S. C.
Hay, Samuel Burney	Davidson College	Estill, S. C.
Hudson, George		China
Jenkins, Chas. Reece	Davidson College and Johns Hopkins Univ.	Charleston, S. C.
Neville, Wm. Gordon	Presb. College of S. C.	Clinton, S. C.
Park, Russell White	Presb. College of S. C.	Winnsboro, S. C.
Taylor, Arthur T.	Presb. College of S. C.	Clinton, S. C.
Williamson, Malcolm R.	Presb. College of S. C.	Lancaster, S. C.
Woodson, Marshall Scott	Presb. College of S. C.	Columbia, S. C.

Received Certificates

Ayers, Stephen Edward	University of S. C.	Charleston, S. C.
Stogner, Daniel Coppedge	Davidson College	Roberdell, N. C.
Yandell, Benjamin F.	Moody Bible Institute	Charlotte, N. C.
Loven, R. E.	Davidson College	Plumtree, N. C.
Shannon, J. L.	University of N. C.	Gastonia, N. C.
Stephens, W. F.	Washington and Lee Univ.	Charlotte, N. C.
Stevenson, W. A.	Young Harris College	Carnesville, Ga.

Class of 1924

Alexander, Hasell Norwood	Davidson College	Belmont, N. C.
Beaty, Ernest Albert	Davidson College	Lancaster, S. C.
Beaty, Walter K.	Moody Bible Institute	Lancaster, S. C.
Blake, Wm. Kennedy	University of S. C.	Rock Hill, S. C.
Brearley, Cecil DuBose	University of S. C.	St. Charles, S. C.
Copeland, Wm. Creecy	Davidson College	Rocky Mount, N. C.
Dick, Anthony White	Presb. College of S. C.	Oswego, S. C.

Dickson, Robert Malcolm	N. Ga. Agric. College	Seneca, S. C.
Dulin, Davidson Hafner	Presb. College of S. C.	Bowling Green, S. C.
Henderson, John Daniel	Presb. College of S. C.	Little Rock, S. C.
McMurray, Carl Walker	Presb. College of S. C.	Lancaster, S. C.

Received Certificates

Dendy, Marshall Bertand	University of S. C.	Hartwell, Ga.
Dillard, Edgar Archer	Presb. College of S. C.	Columbia, S. C.
Langham, Frank Wyman	United States Navy	Montgomery, Ala.
McMahon, Albert E. S.	Tusculum College	Columbia, S. C.
Medlin, Connie Nathaniel	Presb. College of S. C.	Unionville, N. C.
Morris, Woodward Dale	Cumberland Univ.	Memphis, Tenn.
Polk, Lucius Eugene	University of Tenn.	St. Louis, Mo.
Smith, Wm. Theodore	University of S. C.	Charlotte, N. C.
Wilson, Charles Leroy	Presb. College of S. C.	Florence, S. C.
Bradshaw, L. B.	University of N. C.	Graham, N. C.
Copeland, Wm. C.	Davidson College	Wilmington, N. C.
Teal, Lucas J.		Chesterfield Co., S. C.

Class of 1925

Baker, Richard Thomas	Young Harris College	Danielsville, Ga
Bryan, Thos. Claudius	Hampden-Sydney College	Birmingham, Ala
Crawford, Vernon Allen	The Citadel	Georgetown, S. C
Dendy, Samuel Wilkes	Presb. College of S. C.	Seneca, S. C
Douglas, Charles Kirkpatrick	Presb. College of S. C.	Columbia, S. C.
Dulin, James Haskell	Presb. College of S. C.	Clover, S. C.
Hay, Theodore Beckett	Presb. College of S. C.	Martins Point, S. C.
LaMotte, Louis Cossitte	Presb. College of S. C.	Columbia, S. C.
McFall, Jas. Wm.	Ala. Pol. Institute	Anderson, S. C.
Piephoff, Clarence Eugene	Presb. College of S. C.	Spartanburg, S. C.
Smith, William Epps	Presb. College of S. C.	Cades, S. C.
Swetnam, Geo. Francis	University of S. C.	Columbia, S. C.
Swetnam, Walter Stafford	University of S. C.	Columbia, S. C.
Wood, Elmer Donovan	Presb. College of S. C.	Valdosta, Ga.
Wood, Ryan Lee	Presb. College of S. C.	Valdosta, Ga.
Wilson, Parks W.	Presb. College of S. C.	Due West, S. C.

Received Certificates

Coates, Edwin S.	Union Theological Sem.	Angier, N. C.
Durant, Marion Aston	Presb. College of S. C.	Alcolu, S. C.
Elsberry, Arthur Tarrant	University of S. C.	Marion, Ala.
McGehee, Jas. Clayborne	Roanoke College	Charlotte Court House, Va.

McInnis, Wm. Donald	Presb. College of S. C.	Little Rock, S. C.
White, Robert DuRant	University of S. C.	Sardinia, S. C.
Wiggins, Birf Herman	University of S. C.	Cuthbert, Ga.
Doty, A. F.	S. C. Medical College	Birmingham, Ala.
Ellis, I. M.	Mercer Univ.	Chicago, Ill.
Leppard, L. D.	U. S. Naval Radio School	Greenville, S. C.

Class of 1926

Dendy, Marshall Coleman	Presb. College of S. C.	Seneca, S. C.
Hodges, Bob Shiver	University of S. C.	Hodges, S. C.
Porter, Wm. Salter	Presb. College of S. C.	Georgetown, S. C.

Received Certificates

Bowles, Samuel Pressly	Clemson College	Jacksonville, Fla.
Flanagan, John Arthur	Presb. College of S. C.	Bowling Green, S. C.
Meeks, Benjamin Alford	University of S. C.	Pine Bluff, Ark.
Neville, John Coffee	Presb. College of S. C.	Clinton, S. C.
Scott, Wm. Simpson	Presb. College of S. C.	Columbia, S. C.
Brannon, J. D.		Spartanburg Co., S. C.
Gamble, W. A.	Davidson College	Macon, Ga.
Grier, Thomas F.	Erskine College	Gaston, N. C.
Stauffer, Edison	King College	Buckingham, Va.
Strickland, L. C.	Edgewood Schools	Columbia, S. C.

Class of 1927

McMahan, Edgar Donald	Presb. College of S. C.	Piedmont, S. C.
Mayes, Francis Borel	Presb. College of S. C.	Winnsboro, S. C.
Sloan, John Benson	Davidson College	Ninety Six, S. C.

Received Certificates

Alsworth, Robert Emmett	Chickasaw Junior College	Purvis, Miss.
Conyers, Joseph Watts	Clemson College	Timmonsville, S. C.
Adams, James E.		Kinston, Ala.
Hollingsworth, E. L.	Davidson College	Atlanta, Ga.
Hutchinson, J. F.	University of N. C.	Rockingham, N. C.
Ward, J. B.		Vienna, Ga.

Class of 1928

Beckman, Eugene Griffin	Presb. College of S. C.	McClellanville, S. C.
Crofton, Walter Montgomery	Rice Inst. and Union Theol. Sem.	Memphis, Tenn.
Cureton, Charles	Furman Univ.	Pickens, S. C.

Dendy, Wm. Harper	Presbyterian College	Hartwell, Ga.
Dorn, Robert Clifton	Olgethorpe Univ. and Princeton Theological Sem.	Atlanta, Ga.
Hamilton, Chas. Greenville T.	Berea College and Princeton Theol. Sem.	Berea, Ky.
Johnston, John Knox	Presbyterian College	Chester, S. C.
Lovell, Robert Plympton	Emory Univ. and University of Ga.	Savannah, Ga.
MacDonald, Malcolm A.	Presbyterian College	Blackstock, S. C.
McInnis, Angus Guy	Southwestern	Leakesville, Miss.
McIntosh, Claude	Davidson Col. and Univ. of S. C.	Charlotte, N. C.
McRaney, Ralph Leon	Southwestern	Collins, Miss
Richards, Jas. McDowell	Davidson College, Princeton, and Oxford Univ.	Davidson, N. C.
Wilson, Eugene Thomas	Presbyterian College	Clinton, S. C.

Received Certificates

Arnold, Walter Daniel	University of Ga.	Philomath, Ga.
Luck, Angelo James	College of Immaculate Conception	Asheville, N. C.
Mansfield, Joseph Samuel		Georgia
Boss, R. D.	University of S. C.	Scranton, S. C.
Gibbs, L. B.	Davidson College	Commerce, Ga.
Montgomery, R. W.	University of S. C.	Bishopville, S. C.
Moore, A. M.		Jones Co., Miss.
Troth, H. H.	Vanderbilt Univ.	Williston, S. C.

Class of 1929

Alexander, Remus Legette		Mississippi
Bryan, Harry Haywood	University of S. C.	Birmingham, Ala.
Burney, Leroy Perry	Davidson College	Clarkston, S. C.
Cartledge, Samuel Antoine	University of Ga.	Athens, Ga.
Garrison, Joseph Marion	Davidson College	Covington, Ga.
Gibbs, Leonard Burns	Davidson College	Commerce, Ga.
Harvin, Stephen Thomas	Presb. College of S. C.	Manning, S. C.
Holland, Harry Keller	Presb. College of S. C.	Savannah, Ga.
Hooker, William Bernard	Hampden-Sydney	Edwards, Miss.
Keller, Hal Cooper	Presb. College of S. C.	Savannah, Ga.
McFall, John Swilling, Jr.	Presb. College of S. C.	Anderson, S. C.
McLeod, Wm. Lasater	Elon College	Broadway, N. C.
Monk, Chester Franklin	Davidson College	Moultrie, Ga.
Plexico, Joseph Lee	Presb. College of S. C.	Sharon, S. C.
Prince, Marcus Brown, Jr.	Presb. College of S. C.	Anderson, S. C.
Sanden, Oscar Emanuel	Louisiana State Univ.	DeRidder, La.

Seawright, Kenneth Cowin	Erskine College	Donalds, S. C.
Simmons, John Preston	S. W. Presbyterian Univ.	Pass Christian, Miss.
Simpson, Alex. McIlwain	Presbyterian College	Waxhaw, N. C.
Simpson, John David	University of S. C.	Columbia, S. C.
Sistar, Wm. Clarence	Presbyterian College	Ft. Mill, S. C.
Smith, Chas. Lawrence	Presbyterian College	Bennettsville, S. C.
Smith, Thomas Art, M.D.		North Carolina
Wallace, Thomas Francis	Presbyterian College	Heath Springs, N. C.
Woods, F. D.	University of Chattanooga	Harrodsburg, Ky.
Yeargan, M. C.	Davidson College	Buffalo, Ala.

Received Certificates

Avery, Melrose Selkirk		Brunswick, Ga.
Bryson, Jasper Wm.	Gray-Court Owings School	Owings, S. C.
Carleton, Lynn Wheeler		Alabama
Cooper, Wm. Creed	Ala. Pol. Institute	Chattanooga, Tenn.
Gordon, Vance Asbury	Atlanta Theological Sem.	Fayetteville, Tenn.
Harris, Charles Jackson	Presb. College of S. C.	Winder, Ga.
Hyde, Donald Achilles		Buchanan, Va.
Allen, Robert James		Greelyville, S. C.
Bracey, John Welter	Davidson College	Rowland, N. C.
Franklin, Forrest Treadwell	Davidson College	Atlanta, Ga.
Hamilton, Charles G. T.	Princeton Theological Sem.	Homestead, Penna.
Holler, A. Cornwell	Wofford College	Cornwell, S. C.
Kennedy, Alexander George	Presb. College of S. C.	Blackstock, S. C.
Mansfield, Joseph Samuel		Cordele, Ga.
Marlowe, Herman Oliver		Bucksport, S. C.

Class of 1930

Bagnal, Isaac Moultrie	Presb. College of S. C.	Manning, S. C.
Linton, Wm. Alderman		Korea
McCarty, Chas. Raymond	Davidson College	Augusta, Ga.
McCaskill, Ralph Emerson	S. W. Presbyterian Univ.	Bainbridge, Ga.
McClure, Chas. Goddard	University of Tennessee	Albany, Ga.
Moore, Ansley Cunningham Emory	Emory Univ.	Atlanta, Ga.
Neff, Elmer Earle	Shenandoah College	Long Glade, Va.

Received Certificates

Bridges, John Carl		Earl, N. C.
Hartsell, Winston		Locusts, N. C.
Kennedy, Alexander George		South Carolina

Kirckhoff, John Gilbert.....	Atlanta Theological Sem.	Baltimore, Md.
Lothry, Espy Franklin.....		Cornelius, N. C.
Lowe, Reginald Shaw.....	Millsaps College.....	Varden, Miss.
McElroy, Frank Hamilton.....	Asbury College.....	Cuba, Ala.
Nelson, William Ozi.....	George Washington Univ.	Havana, Ark.
Plexico, James Clyde.....		Georgia
Sanden, Oscar Emanuel, Jr.....		Louisiana
Sapp, Robert Vick.....	Presb. College of S. C.	Jacksonville, Fla.
Young, James Russell.....	Park Bible School, N. Y.	Decatur, Ga.

Special Students

Boyce, William Moore.....	Erskine College.....	Lancaster, S. C.
Carleton, Lynn Wheeler.....	Troy State Normal.....	Columbiana, Ala.
Darn, R. Clifton.....	Oglethorpe Univ.....	Atlanta, Ga.
Davis, Augustus L.....	Presb. College of S. C.	Robinson, Ga.
Gordy, Wm. Percy Thadeus.....	Gordon, Barnsville, Ga.	Columbus, Ga.
Miles, Edward Oscar.....	Oglethorpe Univ.....	Decatur, Ga.
Wildsmith, Chas. Robt. Seay.....	Birmingham-Southern	Elyton, Ala.

Class of 1931

Allen, Charles Frederick.....		Georgia
Alston, Wallace McPherson.....	Emory Univ.	Decatur, Ga.
L'heureux, Henry Peter J.....	Presbyterian College.....	Chattanooga, Tenn.
McElroy, Frank Hamilton.....		Alabama
Marshall, Peter.....	Technical College, Scotland.....	Birmingham, Ala.
Mounger, Dwyn Milton.....	Millsaps College.....	Collins, Miss.
Oakey, Rufus William.....	Millsaps College.....	Georgia
Petersen, Harry Frederick, Jr.....	Davidson College.....	Atlanta, Ga.
Stewart, James Walton, Jr.....	Ala. Pol. Inst. and Presb. College.....	Atlanta, Ga.
Thompson, Cecil Asbury.....	University of Fla.	Gainesville, Fla.

Received Certificates

Cox, Archie Franklin.....		Kentucky
Metts, Lewis Belton.....	University of S. C.	Blacksburg, S. C.
Russell, Robert Young.....	Presbyterian College.....	Bullock, Creek, S.C.
Williamson, Malcolm C.....	Presbyterian College.....	Hanover, S. C.

Special Students

Arlinton, H. Wm.....	Presbyterian College.....	Thomasville, Ga.
Clary, Ernest G.....	Union Theological Sem.	China Grove, N. C.
Garrison, Pinckney Jefferson	Davidson College.....	Covington, Ga.
Gregory, Wm. G.....	Oglethorpe Business College.....	Blackshear, Ga.

Grissett, Finley McCarvey	Ala. Pol. Inst.	Garland, Ala.
Hawk, Ira Tapper	University of Iowa	Atlanta, Ga.
McIntyre, J. A.		Elberta, N. C.
Miller, A. Hoyt	Presbyterian College	Carnesville, Ga.
Piper, Fred S.	Washington and Jefferson Col.	Dry Run, Penn.
Plexico, J. C.		Waynesboro, Ga.
Stoddard, R. M.	Presbyterian College	Lickville, S. C.
Thrower, Paul P.	Davidson College	Pineville, N. C.
Williams, Calvin Brice	Erskine College	Atlanta, Ga.

Class of 1932

Campbell, Timothy Rogers	Presbyterian College	Hamer, S. C.
Carter, James Daniel	King College	Decatur, Ga.
Grafton, Thomas Hancock	Presbyterian College	Hai Chow Ku, China
Gregg, Alva Mayes	Presbyterian College and Princeton Theological Sem.	Rock Hill, S. C.
Johnson, Russell F.	Birmingham Southern College and Princeton Theological Sem.	Birmingham, Ala.
Keels, John Theo. Nissen	Presbyterian College	Columbia, S. C.
Long, Stewart Holderness	Davidson College	Little Rock, S. C.
MacQueen, Mack Carmichael	Davidson College	Little Rock, S. C.
Nelson, James Boyce	University of Louisville	Louisville, Ky.
Ramage, Edward Vandiver	Davidson College	Decatur, Ga.
Russell, James Lewis	Presbyterian College	Sharon, S. C.

Special Students

Barrett, James H.	Atlanta Seminary	West Point, Ga.
Bond, Bennie Lee	Mercer Univ.	Lovett, Fla.
Dean, A. Clarke	University of Fla.	Coatesville, Penn.
Foushee, Clyde	Elon College	Broadway, N. C.
Jarman, Cecil Albert	Atlantic Christian College	Richlands, N. C.
McInnis, William Massey	Presbyterian College	Lamar, S. C.
Pruitt, Wm. Hoyt	Presbyterian College	Anderson, S. C.
Shepherd, David W.	Elon College	Elon College, N. C.

Class of 1933

Dickson, Bonneau Harris		Camden, Miss.
Floyd, Carlyle Devon		Wampee, S. C.
Gillespie, Richard Thomas	Presbyterian College	Decatur, Ga.
Glasure, Alton Henley	North Georgia College	Commerce, Ga.
Hazelwood, William James	Presbyterian College	Woodruff, S. C.
Jackson, Walter Harvell	Presbyterian College	Muscogee, Fla.
Kann, Herbert Ellis	Hampden-Sydney College	Harrisburg, Pa.

Littleton, Rassie D.	La. Pol. Institute	Chaudvant, La.
McGee, J. Vernon		Tennessee
McQueen, John Wilber	Presbyterian College	Clio, S. C.
Melton, John W.	Davidson College	Decatur, Ga.
Parnell, Stanford	S. W. Presbyterian Univ.	Chaudvant, La.
Russell, Henry Edward	Davidson College	Russell, Ga.
Smith, John Raymond	Hampden-Sydney College	Norfolk, Va.
Spencer, James Grafton	S. W. Presbyterian Univ.	Port Gibson, Miss.
Stroud, Fred Arthur	Lincoln College	Taylorsville, Ill.
Wood, David Lorenzo	Presbyterian College	Valdosta, Ga.

Received Certificates

Agerton, Milard Dixon	Wrens Institute	Waynesboro, Ga.
Aiken, Jefferson Kirksey	Presbyterian College	Sunset, S. C.
McNair, John Moody	S. W. Presbyterian Univ.	Clio, Ala.
Potts, Warren Niles	University of Miss.	Kosciusko, Miss.
Stewart, Kenneth Mackenzie		

Special Students

Cox, Archie F.	Birmingham Southern College	Birmingham, Ala.
Floyd, Carlyle Devon	Presbyterian College	Wampee, S. C.
McCain, James Herndon	Arkansas College	Monticello, Ark.
Rhodes, Elliott Richard	Presbyterian College,	Hemingway, S. C.
Warren, Alex McLean	Davidson College	Allendale, S. C.

Class of 1934

Bashaw, William Niles	University of Fla.	Gainesville, Fla.
Dickson, John Butt	Gettysburg College	Gettysburg, Penn.
Fleece, George Allen	Washington and Lee Univ.	Louisville, Ky.
Hand, Jack Guy	Davidson College	Charlotte, N. C.
Jackson, Erskine Lewis	Presbyterian College	Marion, Ala.
Landrum, Charles Logan	Union Theological Sem.	Kenly, N. C.
Love, James Erskine	Davidson College	Huntersville, N. C.
Pruitt, William Hoyt	Presbyterian College	Anderson, S. C.
Rhodes, Elliott Richard	Presbyterian College	Lake City, S. C.
Riddle, George Lafayette	Presbyterian College	Clover, S. C.
Sessions, Carroll Walker	Presbyterian College	McClellanville, S. C.
Simpson, John Mecklin	King College	Winona, Miss.
Williams, Laurence	Washington and Lee Univ.	Jacksonville, Fla.

Special Students

Fletcher, Clifford J.	Caterham College, England	Queensland, Australia
Nelson, Earl Lee	Bryson College	Jacksonville, Fla.
Norris, Joe M.	Tulsa Univ.	Reform, Ala.

McGee, J. Vernon	S. W. Presbyterian Univ.	Hillsboro, Texas
Talmage, John E.	Maryville College	Mokpo, Korea
Talmage, William Samuel	Maryville College	Atlanta, Ga.

Class of 1935

James, William Adolphus	Moody Bible Institute	Columbia, S. C.
Letson, Clarence Lemuel	Erskine College	Atlanta, Ga.
McInnis, William Massey	Presbyterian College	Red Springs, N. C.
McMillan, Malcolm Cook	S. W. Presbyterian Univ.	Stockton, Ala.
Preer, George Thomas	Davidson Col. and University of Va.	Columbus, Ga.
Robinson, Henry Seymour	Davidson College	Lincolnton, N. C.
Sloop, Stephen Jamison	Columbia Bible College	Morgantown, N. C.
Smith, Robert McNair	Centenary College	Shreveport, La.
West, Charles Conner	Presbyterian College	Macon, Ga.
Wilkinson, Edgar Bert	Davidson College	Jacksonville, Fla.

Special Students

Bishop, Weston M.	Bowdon State College	Mt. Zion, Ga.
Ketchum, William Benjamin	Presbyterian College	Anton, Ala.
Stewart, Kenneth Mackenzie	Bangor Theological Sem.	Dundee, Scotland

Class of 1936

Boozer, David Eugene	Newberry College	Newberry, S. C.
Bradley, James Boyce	Erskine College	Clinton, S. C.
Chapman, Homer Stevens	Lincoln Memorial Univ. and University of Ga.	Covington, Ga.
Colquitt, Llewellyn Brooks	Davidson College	Columbus, Ga.
Cotts, John Dangremond	Hope College	Holland, Mich.
Daniel, Eugene Lewis	Georgia School of Technology	Atlanta, Ga.
Frampton, William McLeod	Presbyterian College	Charleston, S. C.
Hamilton, Kenneth L.	Presbyterian College	Spartanburg, S. C.
Hough, Robert Spencer	Millsaps College	Jackson, Miss.
Howard, John Robert	Davidson College	Atlanta, Ga.
Hutton, Charlton Dobyns	Millsaps College	Jackson, Miss.
Lemly, Robert Morrison	Presbyterian College	Jackson, Miss.
Parker, Freeman Benson	Presbyterian College	Macon, Ga.
Parker, Joseph Kenton, Jr.	Davidson College	Mt. Mourne, N. C.
Pepper, Claude Gillespie, Jr.	Presbyterian College	Hamlet, N. C.
Richards, John Edwards, Jr.	Davidson College	Liberty Hill, S. C.
Shafe, Charles Chamberlain	South Georgia Teachers' College	Atlanta, Ga.

Special Students

Blue, David Fairley	Union Seminary	Parkton, N. C.
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Hendley, Jesse M.		Montgomery, Ala.
Donaldson, Roy Jefferson		Atlanta, Ga.
Pritchard, Claude H.	Union Seminary	Blacksburg, Va.

Class of 1937

Barron, Narciso Gonzales	Presbyterian College	Columbia, S. C.
Cox, Wm. Ellsbury	Milsaps College	Jackson, Miss.
DuPree, Robert B.	Erskine College	Owings, S. C.
Gregg, Moses Elmore	Presbyterian College	Florence, S. C.
Morse, Frank Rogan	Lincoln Memorial Univ.	Eatonton, Ga.
Murphy, Marvin Thrasher	University of Chattanooga	Chattanooga, Tenn.
Nelson, Raymond L.	Arkansas College	Havana, Ark.
Talmage, W. S.	Maryville College	Korea
Taylor, Franklin	Davidson College	Atlanta, Ga.

Special Students

Arwood, Jesse Curtis	Bob Jones College	Atlanta, Ga.
Dunn, Horace Horton		Atlanta, Ga.
Lowe, Wm. Vernon	Millsaps College	Vaiden, Miss.
Mareau, Wm. Edward	Union Theological Sem.	Fayetteville, W. Va.

Class of 1938

Arnold, Van M.	Presbyterian College	Sylacauga, Ala.
Boyd, Robert F.	College of Charleston	Mt. Pleasant, S. C.
Bradwell, Marion G.	Bob Jones College	Bainbridge, Ga.
Elmore, Leonard O.	Presbyterian College	Rock Hill, S. C.
Fite, Hugh S.	University of Miss.	Jackson, Miss.
Graham, James E.	Presbyterian College	Rock Hill, S. C.
Jordan, Furman E.	Presbyterian College	Whitmire, S. C.
Lawter, Cecil B.	Wofford College	Spartanburg, S. C.
McMichael, Jack B.	E. Tex. Normal College	Boligee, Ala.
Magee, J. H.	Maryville College	Mt. Olive, Miss.
Nobitt, Albert S.	Duke University	Marion, N. C.
Rhodes, John	Presbyterian College	Cramerton, N. C.
Smith, James R.	Maryville College	Meridian, Miss.
Stewart, William D.	University of Ga.	Athens, Ga.
Storey, E. L., Jr.	Maryville College	Mt. Olive, Miss.
Talbot, A. A. Jr.	Bob Jones College	Bowling Green, Ky.
Underwood, Boyd B.	Presbyterian College	Clinton, S. C.
Walker, William Lowry	Austin College	Cleburne, Texas

Special Students

Nichols, Hoyle	Gordon, Barnesville, Ga.	Macon, Ga.
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